

Rig Veda Samhitā

Mandala - 7

(Mantrās of Vasiṣṭha Rishi)

(Text in Devanāgari, Translation and Notes)



R L Kashyap

Vedic Wisdom

The hymns or mantrās of the Veda are records of the multiple experiences of the seers and Rishis of the early ages and they touch upon the life of man and Gods at several points of their convergence. In the vision and the journey of these inspired poets, the universe is a cosmos governed by a Law of Truth, executed by the Gods who are the divine functionaries in charge of this manifestation of the Supreme One. The hymns speak of the material prosperity of the society, the dynamic adventures of the heroes, the mental development of the seers who could see beyond time and space. They speak more of the systematic spiritual ascent of the man towards the world of all-sided perfection, climbing step by step. The mantrās reveal the part played by the various Gods assisting him on the way, opening closed doors on new horizons and breaking down the obstructions with their shining occult weapons.

The Present edition has translation of all the 841 mantrās in the 104 Sūktās of the seventh Maṇḍala of Rig Veda Samhita. Its focus is on the knowledge of the various deities, both individually and as a collective. One of its Sūktās, the so-called peace Sūkta (7.35) invokes the peace and well-being for all of us. This Maṇḍala describes the power of 26 deities in some detail having at least one Sūkta for each deity. This feature makes this Maṇḍala somewhat special and also highly useful. This Maṇḍala has several mantrās indicating some details of social life.

Rig Veda Samhitā: Seventh Maṇḍala

(Mantrās of Vasiṣṭha Rishi)

(Text in Devanāgari, Translation and Notes)

- Titles and Deities of 104 Sūktās
- 104 Sūktās or Chapters: Text & Translation
- Basic Ideas in Rig Veda
- Subject Index

R. L. Kashyap



**Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
Bangalore**

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(Vedic Mantra Translated by Ravi)

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**Offered Gratefully to
The Mother & Sri Aurobindo**

The men of strength
who have fashioned excellently the mantra, human beings
who have gone forward eager to hear the Word,
and have illumined for me something of this Truth (SA).

मन्त्रं ये वारं नर्या अतक्षन् ।
प्र ये विशस्तिरन्त् श्रोषमाणा आ ये मैं अस्य दीघयनुतस्य ॥

RV (7.7.6)

Dedicated

In loving memory of

Sri Madhav P. Pandit (1918-1993)

and Professor Saligrama K. Ramachandra Rao (1923-2006)
for their help and encouragement

to the Rishis,

the Pioneers and the path-finders

इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वेभ्यः पथिकृदभ्यः ॥ RV (10.14.15)

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(iii) Note to the Readers

We are happy to present the translation of all the 841 mantrās in the 104 Sūktās of the Seventh Maṇḍala of Rig Veda along with the text and some explanation. All the mantrās of this Mandala are associated with the Rishi Vasiṣṭha.

As in our earlier SAKSI publications, the focus is on the wisdom in the Veda conveyed by the spiritual/psychological meanings of the mantrās. The primary aim of our book is to make the translation understandable to lovers of Veda in all walks of life, not limited to academics or the experts in English language.

The translation follows the paradigm described in detail in our earlier books, 'Rig Veda Samhitā: Tenth Maṇḍala' and 'Rig Veda Samhitā: Fourth Maṇḍala.'

It is needless to say that the meanings of many words in the mantrās, assigned by Sri Aurobindo are quite different from those found in the commentary of the great scholar Sāyaṇa or the translations of Indologists. Sri Aurobindo made a deep study of the Sanskr̥t of the Veda mantrās which is very different from the classical Sanskr̥t. This study coupled with his intuition regarding the secrets in the Veda helped him to reveal the correct meanings of the words given here. In the appendix of this book, we mention the meanings of some of the important words in the mantrās.

Note that our compact book, ‘Essentials of Rig Veda’ gives an excellent overview of several aspects of Veda including mantra, metre, riṣhis, power of deities and some of the interesting topics in it.

(iv) Riṣhi Vasiṣṭha

All the sūktās of this Maṇḍala have been revealed to the seer Vasiṣṭha with the exception of the mantrās 7.33.10-14 which are associated with the sons of Vasiṣṭha (Vasiṣṭha-putrāḥ). The mantra (7.32.26) is jointly associated with both Shakti, son of Vasiṣṭha and the seer Vasiṣṭha.

Vasiṣṭha means one who is preeminent, possessor of many felicities or riches (Chhan. U. 4.1.2).

Note that the twelve sons of Vasiṣṭha are also seers having the revelation of several mantrās given in other Maṇḍalās.

Indrapramatiḥ, 9.97.4-6; Upamanyuḥ, 9.97.13-14;
 Karṇashrut, 9.97.22-24; Chitamahāḥ, 10.122;
 Dyumnikāḥ, 8.87; Prathāḥ, 10.181.1;
 Manyuḥ, 9.97.10-12; Mr̥likāḥ, 9.97.25-27, 10.150;
 Vasukraḥ, 9.97.28-30; Vṛṣhagaṇaḥ, 9.97.7-9;
 Vyāgrapāt, 9.97.16-18;
 Shaktīḥ, 7.32.26, 9.97.19-21, 9.108.3, 14-16;
 Parāshara Śāktya, 9.97.31-44; 1.65-1.73

Note that Parāshara Shāktya, the seer of many mantrās with intense charm in both sound and meaning is the son of Shakti and the grandson of Vasiṣṭha. Vasiṣṭha and Parāshara are mentioned together in (7.18.21) as being grateful to their friend and benefactor, Indra.

Vasiṣṭha is a well-known seer included among the celebrated seven seers mentioned in (10.137), namely Bharadvāja, Kashyapa, Gotama, Atri Bhuma, Vishvāmitra, Jamdagni and Vasiṣṭha. (7.33.14) states that Vasiṣṭha is the support for *uktha* mantrās and sāman mantrās; he teaches forcefully about the yajna.

Even in the period when the Veda was backsided and Vedānta was dominant (around the time of the great teacher Shankaracharya) all the spiritual discussions began with the chant of a list of teachers in which Vasiṣṭha was explicitly mentioned.^{1,2}

“The lineage is Viṣṇu (Nārāyaṇa), Brahma, Vasiṣṭha, Shakti, Parāshara, Vyāsa, (his son) Shuka, the great Gauḍapāda and the yogin Govinda”. Traditionally Govinda was a student of Gaudapāda and the teacher of the great commentator Shankara. This mantra has been accepted by the four great pontificates associated with the teacher Shankara, namely those at Shringeri in the South, Puri in East, Dwāraka in the west and Badri in the north. In Nilakanṭha’s

¹ नारायणं पद्मभुवं वसिष्ठं शक्तिं च तत्पुत्रपराशरं च ।

व्यासं शुकं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यम् ॥

nārāyaṇam padmabhuvam vasiṣṭham
shaktim cha tat putra parāsharam cha;
vyāsam shukam gauḍapadam mahāntam
govinda yogindra mathāsyā shiṣyam

² This information is in, ‘Shankara and Adhyāsa Bhāshya’, by S.K. Ramachndra Rao, pub. Abhijnāna, 2002, pp. 22.

'Shankarābhya¹daya Kāvya' (2.50), the lineage begins with Viṣṇu, while the other teachers are same with the name Govinda being left out.

The later Advaitins who became *Shaivās* in affiliation, use the following verse³ which omits all names except that of Shri Shankara.²

In all the sūktās the name of the Rishi is Vasiṣṭha Maitra-Varuṇi, i.e., his father is Mitra-Varuṇa, the two deities together. The same is true for that the seer Agastya to whom 27 sūktās (1.165-1.191) of first Maṇḍala were revealed. Hence Agastya and Vasiṣṭha are brothers. (7.33) give some details about the birth of both Vasiṣṭha and Agastya. The happy relation between Vasiṣṭha and Varuṇa is portrayed in (7.88.3). They are said to travel playfully in a boat undulating in the waters. (7.88.4) states that Varuṇa made the Rishi Vasiṣṭha, the doer of perfect works.

Mitra and Varuṇa are not human beings. They are cosmic powers, not limited to the physical realm only. They can assume any form. The cosmic powers can give raise to other cosmic powers. The successors are called conventionally as sons.

Even in the realm of physics, any cosmic force cannot give birth to a new force. Two different forces can cooperate to yield a new force quite distinct from the parent forces. For instance, in the electric motor, the electrical force and magnetic force give rise to the physical rotating motion.

³ सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।

अस्मदाचार्यपर्यन्तां बन्दे गुरुपरम्पराम् ॥

sadāshiva samārambhām shankarāchāryamadhyamām
asmadāchāryaparyantām vande guruparamparām

In the symbolism, the two cosmic forces usually called Puruṣha (Divine Will) and Prakṛti (executing authority), (or father and mother) yield a new son or force. There is no need to bring in here the physical sexual contact. For Vasiṣṭha, the father is the joint power termed Mitra-Varuṇa; the mother is Ūrvashi, the wide enjoyment.⁺ She is an apsara. Mantra (7.33.11) explicitly states that Vasiṣṭha was the mind-born son of Ūrvashī. It is said that the cover provided by the controller Yama made the contributions of Mitra-Varuṇa and Apsara to result in Vasiṣṭha and Māna (also known as Agastya). It is said in (7.33.9) that various cosmic powers with their secret knowledge and thousand branchings give birth to Vasiṣṭha. More details are in (7.33). At the end of (7.33) there is the essay on Ūrvashi. She figures prominently in (10.95). She is the power of wide-enjoyment. It is worthwhile repeating that it is a basic mistake to study the Veda based on the legends of Purāṇa such as, “Apsara is a dancer in the court of Indra in heaven”. The process should be reversed. We must first understand the ancient mantrās of the Rig Veda. Using this study we should recognize the symbolism in the Purāṇic legends which are of much later time in their origin.

The hostility between Vishvāmitra before becoming a ṛṣhi and Vasiṣṭha is mentioned in Bālakāṇḍa of Rāmāyaṇa (51.15). We are not concerned with Brāhmaṇa books or epics or later books like Brhaddevata or Nirukta (of Yāska). Our question is, ‘is there any specific evidence of this hostility between them in Rig Veda?’ Usually the four verses (3.53.21-24) dealing with the curses uttered by Vishvāmitra and all the mantrās of (7.104) uttered by Vasiṣṭha are quoted.

In (3.53.21-24), (due to Vishvāmitra) there is no mention of Vasiṣṭha; similarly in (7.104), (due to Vasiṣṭha), there is no

⁺ See the essay at the end of (7.33).

mention of Vishvāmitra. There is no doubt that these mantrās call for the destruction of their foes. But how one can say that (3.53) is directed against Vasiṣṭha, or (7.104) is directed against Vishvāmitra?

Moreover the four mantrās (7.2.8-7.2.11), in this Maṇḍala are identical to the four mantrās (3.4.8-3.4.11) revealed to Vishvāmitra in Maṇḍala 3. Both belong to the family of Āpri Sūktās. Similarly there is close similarity between mantrās (3.62.16) due to Vishvāmitra and (7.62.5) due to Vasiṣṭha.⁺ This concordance indicates spiritual affinity between the two rishis.

Our focus in this book is the spiritual interpretation of the Rig Veda. The anecdotes about the Rishi have no relevance for our study.

(v) Maṇḍala Seven: An Overview

Among the ten Maṇḍalās of Rig Veda, the first Maṇḍala having 2006 mantrās out of 10552 mantrās serves as an overview of the entire Rig Veda. Its first five sūktās give excellent but brief portraits of all the major deities.

The next six Maṇḍalas are usually labeled as ‘family Maṇḍalas’ since almost all the mantrās in these Maṇḍalas are associated with a single rishi or his disciples. All these six Maṇḍalas have a similar format. They begin with several sūktās to Agni, followed by several more sūktās to Indra.

The other three Maṇḍalas, eighth, ninth and tenth are more specialized and are more voluminous. Together they contribute 4678 mantrās out of 10,552. All the mantrās of Maṇḍala 9 are devoted to a single deity, Soma, the lord of Delight.

⁺ Both these are quoted together in Taittirīya Samhita (1.8.22).

Of the six 'family' Maṇḍalās, the Maṇḍala 7 is the most voluminous with 841 mantrās, distributed into 104 sūktās. Its focus is the knowledge of the various deities, both individually and as a collectivity. One of its sūktās, the so-called peace or *sham* Sūkta, (7.35) invokes the peace and well being for all of us (*sham nah*). One of the interesting aspects of Vedic prayers is that a person prays for the benefits to come to all persons, not just for the person praying. This sūkta mentions about 50 deities by name. The sūkta (2.1) in the second Maṇḍala also mentions about a dozen major deities such as Iñdra, identifying all of them with Agni.

This Maṇḍala describes the power of 26 deities in some detail having at least one sūkta for each deity. This feature makes this Maṇḍala somewhat special and also highly useful to a student. Some of the deities like *vastoshpati*, the deity of dwelling, are not mentioned elsewhere. In all⁺, Agni has 19 sūktās; Indra has 23 sūktās and Varuṇa has 15 sūktās; Ashvins, 7; Ushas, 7; and Mitra, 7.

We have an excellent opportunity to briefly review the powers of the major cosmic powers. This review is given in the next section. The portrayal of the powers of the gods is the highlight of this Maṇḍala. Important topics such as internal yajna and journey discussed in some detail in Maṇḍala 4 and Maṇḍala 3 do not get much attentions here.

As in Maṇḍala 3, mantra repetitions occur. About 30 mantrās are repeated in this Maṇḍala itself. Similarly the phrase '*yūyam pata svastibhiḥ sada nah*' occurs as the last pāda in about 73 mantrās, most of which with one exception are the ending mantrās of the sūktās.

⁺ Note that sūkta count given above includes the sūktās jointly assigned to two deities such as Iñdra and Agni.

This Maṇḍala has several mantrās indicating some details of social life. Weaving was practiced as is clear from the metaphorical use of the verb वै (ve), 'to weave' in (7.33.9, 7.33.12). Ship-building is mentioned in (7.88.3,4). Canals, both man-made and natural are mentioned in (7.49.2). Leather or leather bag is mentioned in (7.63.1, 7.89.2, 7.103.2).

(vi): Overview of the Powers of the Gods

Agni: He is the beginning and the end. When a human being with some maturity focuses on achieving some perfection in his activities, he becomes aware of the benevolent cosmic forces around him in nature visible in the trees with fruits and flowers, birds, rains sun with his radiance. His awareness develops into aspiration. When this aspiration becomes acute, then Agni, the Divine Will, is born in him. The god energises and perfects the human will and makes it have more and more power coupled with wisdom. Agni literally becomes the son of the yajamāna. Agni brings all the other gods to assist the human worker. Any work or activity has three components namely knowledge, force and delight. Agni provides the force, Indra provides the knowledge. The basic idea of Veda is that the conscious performance of work generates Soma, the delight of existence. Hence the conscious worker loves to do work.

Note that even though gods do most of the work, human effort is necessary. One should not sit actionless (7.4.6). However we should not work merely to obtain physical riches.

Reject the riches which bring no higher delight (7.4.7). Veda stresses the ideal of *svadharma*, the doing of actions essential in our nature, but stresses that the scope of the work should be widened with new ideals (7.4.8). There are two sūktās stressing Agni as Vaishvānara, the universal divine will and force (7.5,

7.6). This universal power takes out of the hidden caves in us, all the hidden knowledge (7.6.4).

When Agni is kindled within by the prostrations of surrender, Agni purifies the human aspirant by his self-law, law of his own nature (*svadha*) (7.8.3).

Then the aspirant becomes right-thoughted, i.e., he has only thoughts consistent with the truth in movement or right (*rtam*), (7.8.5). The seer Agni is our friend and close to us like our own father. Yajna is a complex collaborative activity between man and cosmic powers. Agni gives a form to this yajna occurring in our subtle body. Our words are the thoughts seeking the godhead. Agni guards our speech.

By the powers of Agni we get the objects of our desire. Agni becomes the hawk of heaven (*shyena*) bringing us the Soma, the delight of existence. (7.15.12) states that the goddess Diti gives the objects of desire, but you (Agni) give the creator Sun and the lord of enjoyment who gives his share to each person. When Agni manifests in us, all the subtle doors inside open and the various helpful energies come to us. Agni founds the ecstasy in us. For some more information, see the SAKSI compact book, 'Secrets of Effective Work: Agni's Guidance'. See also the epithets to Agni in the Subject Index.

Indra: He is the lord of divine mind as stated in (7.19.4). Like Agni, the Indra is born in man, i.e., the Indra-power enters our bodies, (7.20.1). He grants plenitude and stability; protects us from the hostile forces. In particular he kills the cosmic demonic force Vṛtra who prevents the divine energies, the rivers (*nadyah*) or waters from reaching earth. The idea of surrender is strong in Rig Veda. (7.22.5) states, 'I recite your names in a spirit of surrender'. 'May we unify the knowledge with your right thinkings'. Indra likes those who release the delight of existence, Soma, by work, (7.26.1). Indra gives to each type of creation what is appropriate, (7.32.16). Riches do

not come to a person who uses harsh words, (7.32.21). ‘Instruct us about the light in the journey towards perfection’ (7.32.16). See also the epithets to Indra in the Subject Index.

Varuṇa: 15 sūktās are dedicated to him, some jointly with other gods. Both Indra and Varuṇa are called kings. There are several mantrās which clarify their kingship. Varuṇa is the lord of all infinities, lord of all oceans, (*samrāṭ*). Indra is the self-ruler (*svarāṭ*) (7.82.3). Indra destroys the Vṛtras and other demon foes; Varuṇa upholds the law of workings (*vrata*), and the aspirants, (7.83.9; 7.85.3). Varuṇa made the ṛṣhi the doer of perfect works (7.88.4). Varuṇa is considered as the punisher of all transgressions. A common prayer is, ‘may Varuṇa loosen our bonds, physical, vital (or pranic) and mental (7.88.7)’.

Ṛṣhi declares that the poverty of will and the ignorance are the causes of our transgression (7.89.3,5). Sometimes the ṛṣhi states, ‘I ask what is my sin?’ (7.86.3) declares, ‘I will serve the lord like slave’.

Mitra and Varuṇa: They are lauded together in 7 sūktās. Mitra is the lord of love and friendship. Mitra can do his work only under the umbrella of Varuṇa’s power. The prayer to this pair is, ‘Separate all the falsehood in us,’ (7.60.5). When the Sun rises, He brings all the power of love (Mitra) and the power of purity (Varuṇa), (7.61.1). ‘May they lead us along perfect paths to That (the supreme, *tat*)’ (7.64.3). Varuṇa is inviolable and Mitra is luminous. May they come to us with seer-wisdom (7.66.17). They are regarded as guardians of the great truth and as generous givers, (7.64.2). ‘We live by your grace’ (7.62.5). ‘May we be yours’ (7.66.9).

Ashvins: They are regarded as Lords of bliss and as divine healers. Their miraculous deeds are mentioned in several mantrās, (7.68.4-9). There are 8 complete sūktās for them in this Maṇḍala. They are considered as the possessors of the doctrine of honey (*madhu vidya*), which declares that all the

worlds are pervaded by bliss or honey which can be experienced by persons who have aspiration. They are asked to come swiftly with perfect ecstasy (7.67.6). To the aspirants they grant the peace at rest (*sham*) and also the peace while in movement (*yo*), (7.69.5). The sages speak to the Ashvins in their front (7.72.1). Among them miracles are, ‘returning Chyavana to youthful state’ (7.68.6), ‘making the barren cow to give milk’ (7.68.8). The symbolism of these events are mentioned in the concerned mantrās.

Uṣha: There are 7 complete sūktās to her in this Mandala. Uṣha, the dawn-goddess represents the beginning (or the dawn) of the spiritual journey. It can take any form, a book, a paper, a talk or a beautiful scene such as sunrise or sunset. She enlightens the path for each person (7.79.1), and teaches each class of persons appropriately (7.75.4). She gives birth to Sun, yajna and Agni (7.78.3). She establishes in us the impulsion for achievements, (7.77.5). How did she come to birth? The seers brought the dawn to birth by hewing the true thought (7.76.4).

Sūrya and Savitṛ: They are two aspects of one deity, who is at the apex of the hierarchy of gods. The physical solar orb seen in the morn is only the physical aspect of the spiritual Sun. When we focus on the deity as the serene observer of all, pouring his light on all, then the name Sūrya is used. When we are dealing with the creation of every aspect in the universe, then the deity Savitṛ is being adored. Recall the famous Gāyatrī mantra in the Vishvāmitra Maṇḍala (3.62.10) directed to Savitṛ, praying for the activation of our thoughts and intelligence. It is said that the Sun who protects all is conscious of the intention of all the mortals, (7.61.1). Sūrya is the delight of perfection of all (7.63.1). Impelled by Sun, all perform their assigned tasks. Savitṛ establishes the fullness of being here (7.45.1). Savitṛ enjoys his mortality when he is born as the son

of the human aspirant (7.45.3). Savitṛ brings the truth forward and protects the seers and bestows ecstasy (7.38). Mitra, Varuṇa, Bhaga, Aryaman and Pūshan are considered as the solar deities. They are lords of luminous harmony, pure wideness, divine enjoyment, exalted power and divine nourishment.

Bhaga: He is the deity of enjoyment and sharing. He gives the appropriate share of enjoyment to all person. His name is associated with *bhojanam* or enjoyment. Bhaga in the Veda is the origin of the word Bhagavan and Bhagavanta in later *bhakti* literature.

Let all the gods be Bhaga (*bhagavān*), (7.41.5). May we be the possessors of enjoyment (*bhagavantah*), (7.41.4).

The trinity: Bṛhaspati-Brahmaṇaspati, Viṣṇu and Rudra-Shiva.

This triple is the fore-runner of the Purāṇic triplet, Brahma, Viṣṇu and Shiva. In the Veda Brahma stands for mantra, the basic power of creation. ‘The Word creates the worlds’ is the Vedic aphorism. Bṛhaspati is derived from Bṛhat, the vast. Hence Bṛhaspati stands for the vast soul-power within each individual and cosmos. The unity of these two concepts, the power of the Word (Brahma) and the power of the soul (Bṛhaspati) leads to the deity Brahmaṇaspati. Often this deity is identified with the elephant-faced deity Gaṇapati with his om-shaped trunk. The basic mantra (2.23.1) used in all rituals to invoke Gaṇapati suggests the identification of Gaṇapati and Brahmaṇaspati.

Viṣṇu is the lord of all spaces. By his three-fold steps, he creates the three-fold world of earth, midworld and heaven in the cosmos or the realms of matter, prāṇa and mind within the individual.

Rudra-Shiva is the lord of evolution exerting a tremendous force on each human being to ascend the higher and higher ranges of the tiers of existence. He is usually portrayed as one with *manyu*. Usually *manyu* is translated as wrath. But its correct translation is, 'forceful mental power' because of the word *man* in it. He is also very benevolent (Shiva) and also regarded as a great healer.

Energies downpouring: These deities are connected with the great energies descending from the heaven to the earth, enriching the human beings. They should not be regarded merely as flowing rivers or rains. The names are *āpaḥ* (divine waters), Sarasvati (the goddess of the flood of inspiration), *nadyaḥ* (seven rivers of energy) and Parjanyaḥ. Parjanya is often considered as mere rain. But the sūktas here indicate the Parjanya is descent of the superconscious into our life. Atharva Veda (12.1.12) regards Parjanya as the ultimate being.

Soma: He is the bliss which is generated by work just as the crushing of the Soma-herb releases the Soma-juice. The Soma is not a physical liquid. It is the joy of work. When a human being experiences the joy in the work he/she is doing, then that experience is Soma. What a human being should do is to offer the delight to the gods, especially Indra since in any work, the final result is due mostly to the efforts of the cosmic powers and the role of human being is very small, though conceal. Indra pleased with the Soma increases the capacity of the human aspirant do work with more and more perfectness.

Rbhus are the divine carpenters or artisans who fashion the subtle body in human being. Tvaṣṭṛ is also the deity of form.

Vāyu is the deity of prāṇa. When Agni-power works jointly the power of Vāyu or the power of horse, the new power is created, called Dadhikrāvan, the divine horse.

Vastoshpati is the deity of dwelling and journey. Only this Maṇḍala has the mantrās to this deity and they are used frequently in the consecration of new buildings.

Deities of Āpri family: Several deities belonging to the Āpri family are invoked through Agni in sūkta 2. Among them one is the triplet of deities, Iṛa (goddess of audition or revelation), Sarasvati and Mahī or Bhāratī (goddess of vastness). In addition there are the deities of the subtle doors within; they allow the descending divine energy to enter the body and empower in it. This is in (7.17.2).

(vii) Symbolism of the Gods⁺

Powers of the Gods

Aditi:	The Goddess of Infinity.
Agni:	Fire; It is the cosmic power of heat and light and the will-power united with wisdom. Human will-power is a feeble projection of this power.
Aryamā:	The lord of exalted power
Ashvins:	The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.
Bṛhaspati:	The power of the soul; closely related to Brahmaṇaspati
Bhaga:	Enjoyer and the Distributor of Delight.
Brahmaṇaspati:	Lord of Mantrās, Gaṇapati.
Iṛa:	The Goddess of revelation.

⁺ Even though the information here is contained in the earlier essay, it is appended for quick reference.

Indra:	He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human.
Mahī:	Goddess of the vast
Maruts:	Life Energies.
Mitra:	The Lord of Love and Harmony.
Pūshan:	The deity of nourishment.
Parjanya:	The deity of descending dynamic energies.
Rudra:	The Force of Evolution.
Rbhus:	The Divine Artisans.
Sarama:	The Goddess of intuition.
Sarasvati:	The Goddess of inspiration.
Soma:	The Divine Delight.
Sūrya-Savitr:	The Supreme Deity of Light and Force.
Tvaṣṭṛ:	Divine form maker.
Uṣha:	The goddess of dawn.
Vāstu:	Dwelling.
Vāyu:	Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities.
Vaishvānara:	Universal Divine Will and Force.
Varuṇa:	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being — physical, vital and mental.
Vasu:	The master of riches.
Viṣhṇu:	The Lord of all Space.

Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Ganapati or Brahmanaspati etc.

(viii) Some Common Words

"The popular Vedic Symbols are the horse, cow, son and hero. The sons or children are the new soul-formations which constitute the divine personality, the new births within us. The heroes are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. The vital powers (the power of prāṇa) are the motive forces that bear us on our journey and are therefore symbolised by horse. The herds of the cows are the illuminations that come to us from the supramental truth, herding rays of the Sun of light. These rays symbolised by cows are often indicated by the word Ray-cow."

Appendix 4 has the spiritual meanings of some words.

(ix) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry, Sri M.P. Pandit and Sri A.B. Purani. In particular, Sri Aurobindo has given us the translations of 28 sūktās namely 1-17, 42 -50, 56 and 60. The translation of each mantra in his translation is either one long sentence or two sentences. These translations have been utilized in preparing our translation; however the *pādās* (or feet of the Sanskr̥t verse) (three or more) are explicitly marked out here by numbering, and the material altered accordingly. For the remaining 76 sūktās, the translation is my own. In these sūktās, I have tried to assign the meanings of some of the Sanskr̥t words following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. I have also utilized

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September 3, 2007

R. L. Kashyap

121 Birthday of

Sri Kapāli Sāstry

(x) Abbreviations

Ar.:	Araṇyaka
Bṛh. U.:	Bṛhadāraṇyaka U.
Chh. U.:	Chhāndogya U.
HMF:	Hymns to the Mystic Fire by (SA)
KS:	Sri Kapāli Sāstry, T.V. (1886 - 1953)
CW:	Collected Works
Ritualists:	These persons, followers of the tenet of Pūrva Mīmāṃsa, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning.

ṛk, rik:	A metrical mantra
RV:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	Mantra 10 of Sūkta 6 of Maṇḍala 4
S:	Sāyaṇa Āchārya, (1315-1387 CE)
SA:	Sri Aurobindo, (1872-1950 CE)
SB:	Shatapatha Brāhmaṇa
SAKSI:	Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
SV:	The Secret of the Veda, by (SA)
SYV:	Shukla Yajur Veda
Shvet. U:	Shvetāshvatara U.
TA:	Taittirīya Araṇyaka
Tai.U.:	Taittirīya Upaniṣhad
TS:	Taittirīya Samhitā
TS (4.6.5.3):	Mantra 3, Anuvāka 5, Prapāṭhaka 6, Kānda 4 of TS
U:	Upaniṣhad
Uṣṇik (8/8/12):	Uṣṇik metre with three pādās with the numbers of syllables in them as indicated, to a total of 28.
VS:	Vājasaneyi Samhitā of SYV
VS (15.7):	Mantra 7 in adhyāya 15 of VS
A (b,c):	The metre with name A, having 'c' pādās, each with 'b' syllables
Triṣṭup (11,4):	Triṣṭup metre with 4 pādās, each having 11 letters, a total of 44.

Section 1. Agni: Sūktās (1-17)

1. Agni: God-will

Rishi: Vasishthah Maitravarunih

- 7.1.1: Agni voiced by meditation**
 - 7.1.2: Agni sits discerning**
 - 7.1.3: Continuous plenitudes come**
 - 7.1.4: Will-power in persons of perfect birth**
 - 7.1.5: Agni gives riches by thought**
 - 7.1.6: His dynamic thought comes as his damsels**
 - 7.1.7: Destroy pain**
 - 7.1.8: Abide with us by the lauds**
 - 7.1.9: Agni with our forefathers in many lands**
 - 7.1.10: Overcome undivine magic knowledge**
 - 7.1.11: Empty houses with no ideals or gods**
 - 7.1.12: Self-born Son**
 - 7.1.13: Protect us from demons**
 - 7.1.14: Traveller of the thousand paths**
 - 7.1.15: He protects the devotee from evil**
 - 7.1.16: Agni is invoked in many places**
 - 7.1.17: Create eternal travellers**
 - 7.1.18: The formation of godhead in us**
 - 7.1.19: Deliver us not to hunger or to ill-clad unconsciousness**
 - 7.1.20: Teach us the words**
 - 7.1.21: Do not break the hero in us**
 - 7.1.22: Wrong thinkings**
 - 7.1.23: Seeker questioning the seer**
 - 7.1.24: Life that is not wasting and heroic strength**
- Metre: 1-18, Virāt (10,3 or 11,3); 19-25, Triṣṭup (11,4)**

7.1.1: Men have brought to birth Agni from the two tinders placed by the fall of hands (2). The Fire voiced (3), by the light of their meditations (1). Agni sees afar (4), the flaming master of the house (5).

अ॒ग्निं नरो दीधि॒तिभिः (1), अ॒रण्योः हस्त॑च्युती जनयन्त (2), प्रश्ना॒स्तम् (3),
दूरे॒दृशँ (4), गृहप॒तिम् अथ॒र्युम् (5)

[See the note in appendix 4 regarding the convention used in text of mantra given here.

Lines 1,3: (alt.) by the scintillations of their thought which the Fire voiced through them;

Line 2: In the external yajna, the fire is generated by the two tinders. In the internal yajna the two tinders (*aranya*) are the heaven and earth or mind and matter. By the release of the skill (*hasta*), the fire of aspiration is created inside by the powers of mind and matter working together.

Lines 3 and 1: For ritualists the voice of the fire is the crackling sound of the physical fire burning the wood pieces. In the inner yajna, the light of the meditation leads to the power of Agni making the hymns come out of the mouth of devotee. Recall 'Fire becoming speech entered mouth' (Aitareya U. (1.2.4)).

Lines 4,5: The house is the subtle body of the sacrificer. Recall that Agni is also known as the 'knower of all things born'. Agni looks far into the future regarding the sacrificer and gives the appropriate help.]

7.1.2: The Shining Ones have set within (2), in our dwelling house that Agni (1), who sees all closely to guard us from all sides (3). He sits in his home eternal and all discerning (4).

तम्॒ग्निम् अस्ते (1), वसंवो नि क्र॑ण्बन् (2),

सुप्रति॒चक्ष्म् अवसे कुतश्चित् (3), दक्षाय्यो यो दम् आस॒ नित्यः (4)

[*vasavah*: the lords of riches; shining ones;

Agni is placed within man not by the effort of the human alone. It is the lords of all riches, Vasus who place Agni within us.]

7.1.3: O Agni, you are set aflame (1), shine out in front of us (2), with your perpetual radiance, O youthful one (3); to you come continuous plenitudes (4).

प्रेद्धौ अग्ने (1), दीदिहि पुरो नो (2), अजस्या सूर्यो यविष्ट (3),
त्वां शश्वन्त् उप यन्ति वाजाः (4)

[*preddah: pra-iddhah:* set aflame, (10.69.2)]

Agni does not sit quietly in man. He makes all the powers in man aflame i.e., he calls all the powers. Naturally the plenitude, plenty of plenty, comes to the man.]

7.1.4: From your Fires (1), come fires blazing out supremely luminous, full of hero might (2), there where are assembled men born to the perfect birth (3).

प्र ते अग्नयो (1), अग्निभ्यो बरं निः सुबीरांसः शोशुचन्त् युमन्तः (2),
यत्रा नरः समासते सुजाताः (3)

[*ni shoshuchanta:* blazing;

Fires in line 1 are the flames of Supreme Agni.

Fires in line 2 are the flame-powers (or will-powers) which are in the human beings. These persons are said to be born to the perfect birth as indicated in line 3.]

7.1.5: O Agni, O Forceful One, give us, by the thought (1), the wealth full of hero-power, full of progeny, high-proclaimed (2), which the Assailant with his demon magic cannot pierce (3).

दा नौ अग्ने धिया (1), रुयिं सुबीरं स्वपुत्वं संहस्य प्रशस्तम् (2),
न यं यावा तरंति यातु-मावान् (3)

[*yāva:* assailant;

Line 2: The hero powers are the mental and moral energies which resist the assaults of the power of ignorance, division, evil and falsehood. Progeny is the god born to the *yajamāna* in his subtle body. We get these hero-powers by the power of thought (*dhiya*).]

7.1.6: There comes the young Damsel to him of perfect discernment (1). (She comes) in the light and in the dusk, luminous, bearing the offering (2). It is his own dynamic thought that comes to him desiring the Riches (3).

उप् यमेति युवतिः सुदक्षः (1), दोषा वस्तौः हुविष्मती घृताची (2),
उप् स्व एनम् अरमतिः वसूयुः (3)

[*aramati*: dynamic thought;

Damsel is the mother nature *prakriti*. She comes only when he (*yajamāna*) has the perfect discernment, i.e., the distinction between truth and falsehood. This power is closely related to the dynamic thought of the *yajamāna* (*aramati*). This presence of the goddess is a response to his dynamic thought deserving the riches *rayi*. Note the explanation of *rayi* in page xxiii in ‘Some common words’.]

7.1.7: O Fire, burn away from us all hostile powers (1), with the consuming flames with which you did burn the afflictive demon (2). Destroy Pain so that no voice of her is left (3).

विश्वा अग्ने अप् द्रुह अरातीः (1), येभिः तपौभिः अदहो जरुथम् (2),
प्र निस्वरं चातयस्व अमीवाम् (3)

[Regarding hostile powers, see pp. 343, 344 and (7.104.22). The last sūkta (7.104) deals with their destruction.

amīvām: Pain; *jarūtham*: destroying demon, (7.9.6)]

7.1.8: O bright and most opulent, you shine and purify (2). Abide with us too, by those lauds (3), just as you do with whosoever kindles your flame forces, O Agni (1).

आ यस्ते अग्ने इधुते अनीकं (1), वसिष्ठ शुक्र दीदिवः पावक (2),
उतो न एभिः स्तवयैः इह स्याः (3)

[*vasishtha*: most opulent; name of a seer;
anikam: (flame) forces]

7.1.9: You abide with us too by these (lauds) in your right mindedness (3), just as (you stayed) with those mortal men, our forefathers in many lands (2), who have turned to and enjoyed your flame-force (1).

वि ये ते अग्ने भेजिरे अनीकं (1), मर्ता नरः पित्र्यासः पुरुत्रा (2),
उतो न एभिः सुमना इह स्याः (3)

[*vibhegire*: enjoyed, (5.57.5); Agni abides in the *yajamāna* by the power of the mantra recitation. *puru* means ‘many’. ‘*purutra*’ can be translated as, ‘many places’. (SA) translates it here as ‘many lands’ since the context deals with forefathers.
purutrā: in many lands, (7.1.16), (8.11.8);]

7.1.10: May these men, heroes in the slayings of the Coverer (1), overcome all undivine mage-knowledge (3). They have worked out the thought I have voiced (2).

इमे नरौ वृत्रहत्येषु शूरा (1), विश्वा अदेवीः अभि सन्तु मायाः (2),
ये मे धियै पनयन्त प्रशस्ताम् (3)

[*māyāḥ*: mage-knowledge, occult knowledge; here it is undivine;

māyah means, ‘divine magic knowledge’ in several (other) mantrās

The *yajamāna* can overcome the evil forces only if he works out the details of the thought or inspiration given by Agnī. Human effort is important in Veda.]

7.1.11: O Fire, may we not dwell in the emptiness (1), nor in houses of men where there is no son and the hero is not (2). May we dwell around you in homes where there is good progeny (3), O dweller in the home (4).

मा शूने अग्ने नि षदाम् (1), नृणां मा अशेषस्तो अवीरता परि त्वा (2),
प्रजावतीषु दुर्यासु (3), दुर्य (4)

[*asheshasa*: where no remainder is left;

May we not live in a community where all persons lead a mechanical life, repeating the same pattern without any new ideals or heroism.

Rig Veda attaches great importance to the ‘son’, the god being born as the son within woman or man. Again the hero-power needed to withstand the assaults of hostiles is also considered important.

We should not limit the meaning of the word *praja* to progeny. It has the connotation of the birth of new ideas, new powers of practice etc.]

7.1.12: This is the eternal sacrifice to which there come the Ashvins (1), to our house full of progeny and good offspring (2). Our house increases with the self-born Son (3).

यम् अश्वी नित्यम् उपयाति यज्ञं (1), प्रजावन्तं स्वपत्यं क्षयं नः (2),
स्वजन्मना शेषसा वावृधानम् (3)

[*svajanmanā*: self-born Son, Agni born in the body of the human aspirant.

Note the use of the phrase eternal sacrifice (*nityam yajnam*). A physical yajna involves only a finite time.]

7.1.13: O Agni, protect us, from the abhorred Rakshasa (1); protect (us) from the harm of one who would war against us and do us evil (2). With you as ally, may we overcome those who would battle against us (3)

पा॒हि नौं अग्ने॑ रक्षसो॑ अजुष्टात्॑ (1), पा॒हि॑ धूर्तेः॑ अररुषो॑ अघायोः॑ (2),
त्वा॑ युजा॑ पृतनायू॒न् अभि॑ घ्योम्॑ (3)

7.1.14: Beyond all other fires, may that Fire go (1), where is the Horse and the Son with the strong hand (2). Traveler of the thousand paths reaches the imperishable things (3).

सेदृशिः॑ अग्नीन्॑ अति॑ अस्तु॑ अन्यान्॑ (1), यत्र॑ बाजी॑ तनयो॑ बीळुपाणिः॑ (2),
सुहस्त्रपाथा॑ अक्षरा॑ सुमेति॑ (3)

[Other fires: the will-power of other forces.

Lines 1, 2: The divine Agni and his will-power are associated with the life-energy and strong successors. Agni is called, ‘traveler of the thousand paths’, because he leads numerous human beings, each in his/her own path. Recall, ‘Agni, lead us along the path appropriate to us’, (1.189.1).]

7.1.15: This is that Fire who guards those who would conquer (1). He protects from evil the man who sets him ablaze (2). The heroes of the perfect birth move around him (3).

सेदृशिः॑ यो॑ वनुष्यतो॑ (1), निपाति॑ समेद्धारम्॑ अंहस॑ उरुष्यात्॑ (2),
सुजातासः॑ परि॑ चरन्ति॑ वीराः॑ (3)

7.1.16: This is that Agni who is called in many places (1), whom the giver of the offering sets ablaze and has lordship (2). Round him moves the Priest of the call in the rites of the path (3).

अयं॑ सो॑ अग्निः॑ आहुतः॑ पुरुत्रा॑ (1), यमीशानः॑ समित्॑ इन्धे॑ हविष्मान्॑ (2),
परि॑ यम्॑ एति॑ अध्वरेषु॑ होता॑ (3)

[*adhvara*: rite of the path, pilgrimage-journey, yajna;

Line 3: The priest of the call is Agni who summons all other divine powers to the presence of the human devotee so that they offer him their help. It is said that Agni moves around the human aspirant offering continual protection and guidance.]

7.1.17: O Agni, in you we cast (1,3), many offerings for gaining lordship (2), creating in the sacrifice both the eternal Travelers (4).

त्वे अंग्रे (1), आहवनानि भूरि ईशानास् (2), जुहुयाम् (3),
नित्या उभा कृष्णवन्तौ वहतू मियेधै (4)

[*vahatū*: travelers; two (in line 4): mind and matter]

7.1.18: O Agni, these offerings most desired (1), incessantly bring to our front the formation of the godhead (2). To us may there come all delightful Powers (3).

इमो अग्ने वीततमानि हृव्या (1), अजस्रो वक्षि देवतातिम् अच्छ (2),
प्रति न इ सुरभीणि व्यन्तु (3)

[Line 2: *devatātim* is the formation of the godhead in us. Our aspiration and our offering of what we have, leads to the formation of the godhead within us.]

7.1.19: O Agni, deliver us not, to strengthlessness (1), nor to the ill-clad mindlessness (2), nor to hunger, nor to the Rakshasa (3). O possessor of the Truth (4), lead us not astray in the house or in the forest (5).

मा नौ अग्ने अबीरते परा दा (1), दुर्वाससे अमतये मा नौ अस्यै (2),
मा नः क्षुधे मा रक्षसे (3), ऋताव्वो (4), मा नो दमे मा बन आ जुहूर्थाः (5)

[*amataye*: unconsciousness, mindlessness;

durvāsase: ill-clad: unconscious persons with negative traits such as harsh speech, anger. Recall the person Durvāsa in the Purāṇa who would quickly become angry, even though he had some spiritual knowledge and a lot of powers. He could give boons also.

This is a case of the inner spiritual power not being called to purify the organ of speech. An important idea of Veda is that no help will be given to a person who does not aspire for

it and makes no effort to get it. Persons like Dūrvāsa never aspired to make their speech to be beneficial and auspicious at all times. Repeating the mantra is not sufficient. The idea, ‘the god will give you what is needed’ is true only in the sense that he does satisfy some of your desires if you are persistent. But if you do not have any strong aspiration, no desire will be fulfilled.]

7.1.20: O Agni, now, teach to us the Words (1), O God, speed them to the lords of plenty (2). May both we and they abide in your grace (3). Protect us ever with all kinds of welfare (4).

नूमे ब्रह्माणि अग्ने उत् शशाधि (1), त्वं देव मधर्मच्यः सुषूदः (2),
रातौ स्याम उभयास् आ तै (3), यूयं पात् स्वस्तिभिः सदा नः (4)

[*shashādhi*: teach;

Line 4 is repeated in 74 mantrās. It can also be rendered as, ‘protect us always by states of happy being’.

svasti: well-being, peace, felicity, blissful state, happy state;]

7.1.21: O Agni, you are swift to our call and rapturous is your vision (1). O son of force, shine with a bright light (2). Burn us not since the eternal Son is in you and with you (3). Let not the strength of the hero in us break us to pieces (4).

त्वमग्ने सुहबो रण्वसंदृक् (1), सुदीती सूनो सहसो दिदीहि (2),
मा त्वे सच्चा तनये नित्य आ धड्मा (3), वीरो अस्मन् अर्यो वि दासीत् (4)

[*vīrah aryah*: the strength of the warrior;

Line 3: When a new force enters a body, the body may break into pieces being unable to withstand the force. The analogy is that of an unbaked jar (*atapta tanu*, 9.83.1). The body has to be strengthened by the fire of askesis (*tapasya*).]

7.1.22: You are with us in these god-kindled fires (2). O Agni, may you not denounce us for difficulty to bear you (1,3). May not wrong thinkings from you (4), even by error come to us, O son of force (5).

मा नौ अग्ने दुर्भूतये (1), सचैषु देव-इद्धेषु अशिषु (2), प्र बौचः (3),
मा तै अस्मान् दुर्मतयौ (4), भूमात् चिद् देवस्य सूनो सहसो नशन्त (5)

[*bhr̥māt*: by error; *deva iddhesu*: god-kindled;

Lines 4,5: A thinking appropriate for me may be inappropriate for another. That is how wrong thinking comes by error. Let us remember that gods are always eager to help us.

Lines 1,3: Agni is the summoner who brings all the other divine powers to us. The prayer to Agni is, ‘may you not highlight our weaknesses to these powers’. May these powers come to us and help us.]

7.1.23: O Agni with your flame-force, rich with Treasure (2), become the mortal who casts his offerings in the immortal (1,3). That godhead founds in him the conquest of the riches (4), to whom comes the seeker questioning the illumined seer (5).

स मर्तौ (1), अग्ने स्वनीक रेवान् (2), अमर्त्ये य आजुहोति हृव्यम् (3),
स देवता वसुवनिं दधाति (4), यं सूरिः अर्थी पृच्छमान् एति (5)

[Agni the immortal puts on the cloak of mortality to help the mortal human travel to immortality.]

7.1.24: O Agni, you are the knower of the great and happy path (1). Bring to the illumined seers the vast Treasure (2). O Forceful one, may we be rapturous with this (treasure) (3), with a life unwasting, heroic in strength (4).

महो नौ अग्ने सुवितस्य विद्वान् (1), रथिं सूरिभ्य आ वहा बृहन्तम् (2),
येन वर्यं सहसावन् मदेम (3), अविक्षितासु आयुषा सुबीरा : (4)

[A life that is not directed towards the attainment of perfection or divinization is a wasted life. We should be rapturous with the given treasures and move on like heroes.]

7.1.25: Same as (7.1.20).

[In this Maṇḍala, we see repetition of several mantrās.]

2. Āpri Hymn: The summoning of the gods

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇiḥ

7.2.1: Touch the peak with the mass of light (*stūpa*)

7.2.2: Godheads hold the thought themselves

7.2.3: Agni is of perfect discernment

7.2.4: Kneeling with prostration

7.2.5: Formation of godheads within

7.2.6: Queens of plenty called by seekers

7.2.7: Doers of work in human sacrifices

7.2.8: Bhāratī, Sarasvatī and Iḷā

7.2.9: Tvaṣṭṛ, the divine maker of forms

7.2.10: Agni does worship as the hotar priest

7.2.11: Aditi and the immortals

Metre: Triṣṭup (11, 4)

[This sūkta belongs to the Āpri family. There are ten such sūktās namely 1.13, 1.142, 1.188, 2.3, 3.4, 4.5, 7.2, 9.5, 10.70, 10.110. Even though these sūktās mention several deities like the divine doors, night and day, Iḷā, Sarasvatī and Bhāratī, they are all invoked through the mouth of Agni. Recall that Agni is the seer-will, *kavi kratu*. When he is born in the aspirant, he brings into the body all the other powers mentioned here.]

Another feature here is the identity of the four mantrās here with the four mantrās in the sūkta (3.4) due to the seer Vishvāmitra.

This Āpri Sukta is recited amongst the hymns to Agni because it is only Agni who is lauded in his twelve component godheads. The names are mentioned in the mantrās.

"How is Agni to be established in the sacrificer? Of what kind is the form of the sacrificer? Of what kind is the activity of Agni? If the truth of these is firmly grasped, doubtless the secret Āpri mantrās will be clear without difficulty. The self, atman, gleams within, using, enjoying presiding over the triad of mind, life and body. He is the *jīva*, the sacrificer, the Purusha. When he turns his activities, because of maturity, to acquire the grace of the gods for the divine riches, the divine birth, the aspiration in his heart becomes acute. It flames up specially as a result of thought, completely overpowered by devotion or force of askesis or both. When the aspiration of the *jīva* desirous of Godhead is there aflame, the Lord himself becomes the seer and revealer of all-- 'Seer', 'Kavi'; the kratu, will, he who does, he who causes to be done what is to be done, becomes manifest. That is the meaning of the mantra-vision, 'Agni is kindled by Agni'. And after this Agni takes birth in the sacrificer, gradually he himself takes over all the burden of the sacrificer and effects the work. He is the summoner, the priest in the front, the Truth, the Truth-lawed, the master of the house; the purpose of all these epithets would now be easily understood. Once born, he is to be nourished, kindled by our lauds, meditations and works. He alone has to be adored in our works. By all means he has to be pleased. When he is pleased, when he is at work, other godheads emanating from him manifest themselves and reach to the sacrificer their own wealths. They are the Āpri deities who are expounded in this hymn. All of them are to be taken as the wealth of Agni himself.

The derivation of the word *āpri* is said to be from the root *priñ* to please; in that case the meaning of praises is appropriate. The word can be derived as well from the root *pr* meaning protection, filling up; in that case, the Āpri deities are those who fill, who complete the sacrificer. That is to say, these powers of Agni fill the sacrificer with themselves. ‘May he fill us from all sides, he who knows’, (2.6.8).’’ (KS, Commentary on (1.13))]

7.2.1: O Agni, cling to our fuel, today (1). Illumine the vast by pouring your smoke of sacrifice (2). Touch the peak celestial with your up-piled masses of light (3). Then stretch them out to unite with the rays of the Sun (4).

जुषस्वं नः समिधम् अग्ने अ॒द्य (1), शोचा बृहद् यज॑तं धूमम् कृण्वन् (2),
उप॑ स्पृश दि॒व्यं सानु स्तूपैः (3), सं रश्मिभिः ततनः सूर्यस्य (4)

[*stūpam*: mass; mass of light which is piled up, (1.24.8). Later the Buddhist places of worship were called by this name *stūpa*. Line 4 states that Agni unites his rays of light with those of Sun;

Here the name of Agni, *idhma*, the one kindled is hinted. The call to Agni is addressed to the fuel which is instrumental for the increase of Agni. The fuel is the aspiration.]

7.2.2: By the sacrifices of the lord of sacrifice (3), who voices the godheads (1), let us invoke their greatness (2). They (godheads) are pure, are perfect-in-will, and hold in themselves the Thought (4). They take the taste of both kinds of offerings (5).

नराजांसंसर्य (1), महिमानंम् एषाम् उप॑ स्तोषाम (2), यज॑तस्य यज्ञैः (3),
ये सुकृतंवः शुचयो धियंधाः (4), स्वदन्ति देवा उभयानि हृव्या (5)

[*dhiyamdhāḥ*: who uphold the thought, (1.72.2); who hold (in themselves) the thought (1.67.2);

Here the name of Agni is Narāshamsa, 'He who voices the godhead'. Recall that it is Agni who voices the gods using the human adorer as instrument.]

7.2.3: Agni is to be prayed by you (1). (He is) mighty, of perfect discernment, the messenger between earth and heaven (2). His speech is truth (3). He is kindled as the human by the thinking man (4). Let us greateren (Agni) ever for the pilgrim sacrifice (5).

ई_१लेन्यं वो (1), असुरं सुदक्षाम् अन्तः दूतं रोदसी (2), सत्यवाचम् (3),
मनुष्वत् अग्निं मनुना समिष्टुं (4), समध्वराय सदुमित् महेम (5)

[Here the name of Agni is *iilita* or *ilenya*, he who is to be adored.]

7.2.4: Desiring to serve, bringing the offering (1), kneeling with prostration they pluck the sacred grass (2). They cast it into the Fire, speckled with luminous back (3), O priests of the pilgrim-sacrifice (4), brighten him with the offering (5).

सपर्यवो भर्माणा (1), अभिज्ञु प्र वृत्तेते नर्मसा बहिः अग्नौ (2),
आजुहाना धृतपृष्ठं पृष्ठत्-वत् (3), अधर्यवो (4), हविषां मर्जयध्वम् (5)

[Here the name of Agni is *barhi*. It indicates that which is vast, since *bar* is derived from *bṛ* which indicates vast as in *bṛhat*.

Surrender (*namasā*): As long as man consents to be dominated by his ego he can only confirm and prolong the rule of Ignorance and falsehood in himself. He cannot go further on the stair of evolution. If, however, he wants to grow into the consciousness of Truth and Light, to build in himself the image of the Divine Being, he must learn to give up his insistence on his egoistic claims and demands and surrender to the Divine. And this surrender is not only to be effected in his central part, but to be steadily worked out on all levels of his being, in all parts. There has to be many surrenders---simultaneous and

successive---of the lower to the Higher before the Higher can settle and organise itself in his being.

adhvaryavah: divine priests; *ghṛtam* means light or (mental) clarity in its 120 occurrences in Veda. Only in one or two places, it means 'ghee'. *ghṛta-prśtham* means, 'luminous back or with the back of light in all its 7 occurrences. For more details, see 'Semantics of Rig Veda' (SAKSI)]

7.2.5: The seekers of the godhead have come with yoked chariots and flung wide open the doors (2), in their formation of the godheads (3). (The seekers) are perfected in their thinking (1). (They) have anointed him (6), as if the two ancient Mothers caressing their child (4), as if rivers moving through level spaces (5).

स्वाध्यो (1), वि दुरौ देवयन्तो अशिश्रू रथयुः (2), देवताता (3),
पूर्वी शिशुं न मातरा रिहाणे (4), सम् अग्नवो न समनेषु (5), अञ्जन् (6)

[The name of Agni is *svādhyāḥ*, he who makes the thinkers perfect in thinking.

agruvah: rivers; flowing forward, (1.140.8);

ashishrayaū: flung wide open; *rathayuh*: yoked chariots;]

7.2.6: Like good milch cows (2), may dawn and night, matrons great and divine sit on the sacred grass (3). (May they) lodge with us for our happiness (5). They are queens of sacrifice, queens of plenty called by many seekers (4).

उत योषणे दिव्ये मही (1), न उषासानका सुदुर्घेब धेनुः (2),

बहिषदा (3), पुरहूते मधोनी आ यज्ञियै (4), सुविताय श्रयेताम् (5)

[Here the pair of deities night and day are invoked. Note that night should not be confused with the realm of evil and falsehood. During the night, the aspirant digests the spiritual experience obtained in the waking state.

Line 5: (alt.): be with us for our happy journey.

yoshane: matrons occurs with the same meaning; for the orientalist Pischel, *yoshā* means a courtesan. Some Indian orientalists follow him [A.C. Bose, p.36]]

7.2.7: O you two illumined Seers, you are the doers of the work in our human sacrifices (1), I meditate on you, knowers of all things born, for doing sacrifice (2). Make high our pilgrim-sacrifice when we call (3). You win (for us) our desirable things in the gods (4).

विप्रा यज्ञेषु मानुषेषु कारू (1), मन्ये वां जातवैदसा यज्ञधौ (2),
ऊर्ध्वं नौ अध्वरं कृतं हवेषु (3), ता देवेषु बनथो वायर्णि (4)

[There are eight Āpri hymns in RV. All have almost identical structures. This verse is similar to (1.13.8). (KS) regards the two illumined seers as the two powers of Agni, because of the epithets like *jātavedasah*, used only for Agni.]

Mantrās (8-11): Same as (3.4.8-3.4.11)

7.2.8: In unison Bhāratī with her Muses of invocation (1), Ilā with gods and men, and Agni (2), Sarasvatī with her powers of inspiration (3), (are) the three goddesses (5). May they come in our front (4), and sit upon this seat of sacrifice (6).

आ भारती भारतीभिः सजोषा (1), इळा देवैः मनुष्यैभिः अग्निः (2),
सरस्वती सारस्वतेभिः (3), अर्वाक् (4), तिस्रो देवीः (5), बहिः आ इदं
संदन्तु (6)

[Same as 3.4.8. The four mantrās (7.2.8-7.2.11) revealed to Vasiṣṭha here were also revealed to the seer Vishvāmitra as the mantrās (3.4.8-3.4.11). We should ponder over details such as this, before glibly accepting the anecdotes of the perpetual conflicts between Vishvāmitra and Vasiṣṭha mentioned in the Purāṇas and epics.

“The three Goddesses, Ilā, Sarasvati, and Bharati, are seen to be celebrated in all the ten Āpri hymns all over the Rig

Veda. At places they are lauded singly. Their nature and form need to be distinguished and described. The Puranas, speak of no difference between Bharati and Sarasvati. According to the Puranic story, Ilā, male head of the lunar dynasty, son of Manu, attained womanhood and became Ilā. But in the Veda, it is to be noted, these three associated together, conferring Sight, Hearing and Vastness on the sacrificer, the Rishi, have their dwelling in Svar, the Sun-world. Of these, Bharati signified by the term Mahi, the divine Power connected with the Vast Light, issuing from the Home of Svar, brings first to the Seer-Poet vastness. Ilā favours him with the consciousness-sight commensurate with this vastness. But Sarasvati, the carrier of inspiration makes the Seer capable of hearing the divine inspiration, he becomes the hearer of Truth. The truth of Bharati is to be seen in (1.8.8) where she is said to be full of rays, happy-truth flowing abundantly. Sarasvati will be discussed at length in (7.95). Though the adjective *sūnṛtā*, full of true words, *chodayitri*, impeller etc., are used for all the three deities, yet the distinction of each of them is to be grasped; Ilā, Sarasvati and Bharati conferring Sight, Hearing and Vastness respectively, are divine, born of the Truth-Light, powers of the Sun of the light of Truth impeller supreme of the Universe. The adjective *vishvatūrtih* (who carries all) used for Her of the Vastness (Mahī), establishes the relation of Bharati to the very Impeller who is sought to impel our thoughts. All these three create supreme happiness *mayobhuvaḥ*. They are not to be taken as some indistinct or formless divine powers; though they are mutually associated; the seers see their form as distinct, beautiful and of good form (*supeshasah*). Mantrās such as, "May they seated guard unbroken our home (2.3.8), laud these Goddesses as guarding the human seer; they guard their own powers in him."]

7.2.9: O divine maker of forms (Tvaṣṭṛi) who has the utter rapture (2), cast upon us that supreme cause of our growth (1). From this is born in us the hero ever active with wise discernment (3), and the seeker of the gods who sets to work the stone of the Soma-pressing (4).

तन्नः तुरीपम् अधं पोषयिन्दुः (1), देवं त्वष्टः वि रराणः स्यस्व (2),

यतौ वीरः कर्मण्यः सुदक्षौ (3), युक्तग्रावा जायते देवकामः (4)

[Same as TS (3.1.11.1), and (3.4.9)]

7.2.10: O tree, release your yield to the gods (1). Agni, the achiever of the work, speeds the offering on its way (2). It is he who does worship as the Priest of the call, the more true in his act (3), because he knows the birth of the gods (4).

वनस्पते अर्बं सूजोर्पं देवान् (1), अग्निः हुविः शमिता सूदयाति (2),

सेदु होता सत्यतरो यजाति (3), यथा देवानां जनिमानि वेदं (4)

[Same as (3.4.10); *satyatarah*: more true in his act; *vanaspati*: tree, master of delight (*vana*)]

7.2.11: O Agni, come down to us, high kindled (1), in one chariot with Indra and swiftly journeying gods (2). Let Aditi, mother of mighty sons, sit on the sacred grass (3). Let the gods, the immortals, take rapture in the Swāhā (utterance) (4).

आ याहि अग्ने समिधानो अर्वाङ् (1), इन्द्रेण देवैः सरथं तुरेभिः (2),

बहिः न आस्ताम् अदितिः सुपुत्रा (3), स्वाहा देवा अमृता मादयन्ताम् (4)

[*svāhā*: *su* + *ā* + *hā*: (I) offer daily and whole heartedly. Meaning of mantra: Let all in us that we offer be turned into the delight offered to the gods, the immortals.

Same as (3.4.11)]

3. Agni: Perfectly conscious will

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

- 7.3.1: His food is light and is inwardly permanent**
- 7.3.2: He neighs in his desire like a horse**
- 7.3.3: Agni the new-born bull**
- 7.3.4: You sort out what is valuable**
- 7.3.5: Men groom the ever-youthful Agni**
- 7.3.6: Your strength is like thunder**
- 7.3.7: Hundred iron cities**
- 7.3.8: Knower of all things born**
- 7.3.9: Born from two mothers**
- 7.3.10: Your perfectly conscious will**

Metre: Trishṭup

[Agni is called God-will; he represents the Divine Will which is always conscious and perfect. The ordinary human will is often not fully conscious or not perfect, being driven by the petty emotions and feelings. By light, by knowledge, the Agni power slowly develops in man. When Agni grows, he becomes strong like a thunder and destroys the formations of negative forces and thoughts. Then Agni sorts out what is valuable in a human being, develops these powers, throws the unwanted things away which were blocking progress.]

7.3.1: Create for yourselves in the sacrifice (3), with a common joy in him the divine Agni along with all the fires (1). (He is) strong for sacrifice, the messenger (2). He is in mortals the possessor of Truth, inwardly permanent (4). His food is Light, his head is of burning flame, he, the purifying Fire (5).

अग्निं बौं देवम् अग्निभिः सजोषा (1), यजिष्ठं द्रुतम् (2), अध्वरे कृणुध्वम् (3), यो मत्येषु निष्ठुविः कृतावा (4), तपुः मूर्धा घृतान्तः पावकः (5)

[*nidhruvi*: inwardly permanent. Name of a seer in RV, Nidhruvi Kāshyapa associated with RV (9.63).

Line 1: *agnibhīḥ*: all other fires, the will-powers associated with various powers or gods needed by a human. Agni is the principle will-power who coordinates all these fires.]

7.3.2: He neighs in his desire like a horse in his pasture (1). When he breaks out from a mighty encirclement (2), the wind blows in the wake of his flame (3). Now black is your marching (4).

प्रोथृत् अश्वो न यवसे अविष्यन् (1), यदा महः संवरणाद् व्यस्थात् (2),
आदस्य वातो अनु वाति शोचिः (3), अर्ध स्म ते ब्रजनं कृष्णम् अस्ति (4)

[*adhasma*: now;

Line 4: (echo): 'black is your path', (4.7.9)

Agni starts his journey, as symbolized by the neighing of the horse. The deity Vāyu assists him in the journey. He travels to the gods as indicated in mantra 3.]

7.3.3: O Agni, the new-born bull (2), your imperishable flames on being kindled journey upwards (1,3). Your smoke mounts ruddy to heaven (4), for you travel as a messenger to the gods, O Agni (5).

उद् यस्य ते (1), नवजातस्य वृष्णो अग्ने (2), चरन्ति अजरा इधानाः (3),
अच्छा धाम् अरुषो धूम एति (4), सं दूतो अग्न ईयसे हि देवान् (5)

[*ut charanti*: journey upwards;]

7.3.4: Your might moves wide over earth (1). When swiftly you tear your food with your jaws (2), the movement of your march is like a charging army (3). O strong doer, with your tongue (of flame) you sort out what is valuable like sifting the grains of barley (4).

वि यस्य ते पृथिव्यां पाजो अश्रेत् (1), तृषु यत् अन्ना सुमवृक्त जम्भैः (2),
सेनैव सृष्टा प्रसितिः त एति (3), यवं न दस्म जुहा विवेक्षि (4)

[*yavam*: barley, (1.66.4); *sṛṣṭā*: movement of march,
prasitiḥ: march, rush, (10.87.11);
vivekṣhi: to sort out the valuable things in a pile; to put the
grain through a sieve (i.e., to sift);
Agni sorts out what is valuable in the offerings given to him.
He uses the offerings to empower the human being.]

7.3.5: In the dusk, in the dawn (1), men groom the ever
youthful Fire like a horse (2). They whet the strength of the
guest in his native seat (3). When the offerings are cast to him
there shines out the light of the Bull (mighty one) (4).

तमिद् दोषा तम् उषसि (1), यविष्ठम् अश्रिम् अत्यं न मर्जयन्तु नरः (2),
निशिशाना अतिथिम् अस्य योनौ (3), दीदार्य शोचिः आहृतस्य वृष्णः (4)

7.3.6: O bright flame-force, your front is fair to vision (1). You
shine out like gold, when you are near (2). Your strength
moves like the thunder of heaven (3). Rich in your brilliance
(4), you show your light like a Sun (5).

सुसंहक् ते स्वनीक् प्रतीक् (1), वि यद् रुक्मो न रोचस उपाके (2),
दिवो न ते तन्यतुः एति शुभ्मः (3), चित्रो (4), न सूरः प्रति चक्षि भानुम् (5)
[Line 5: (alt.) you are like the light of the Sun.

svanika: *su + anika*: bright flame-force; one with fair front
(4.6.6); *anikam*: flame-force, (3.19.4), (4.5.15) etc.]

7.3.7: We stand around Agni with the words of revelation and
luminous offerings (2), so that we may give (the offerings) to
Agni with (the utterance of) *Swāha* (1). O Agni, with those
measureless greatnesses (3), with your hundred iron cities (4),
guard us (5).

यथा वः स्वाहा अग्नये दाशेम् (1), परि इळाभिः घृतवद्धिः च हृव्यैः (2),
तेभिः नो अग्ने अमितैः महौभिः (3), शतं पूर्भिः आयसीभिः (4), नि पाहि (5)
[iḷā: words of revelation]

7.3.8: With the Words you guard the powers that are human (2). With the inviolate powers which are there for the giver (1), protect us at once, O Son of force (3). Protect also the illumined seers and your adorers (4). You are the knower of all things born (5).

या वा ते सन्ति दाशुषे अधृष्टा (1), गिरौ वा याभिः नुवर्तीः उरुष्याः (2),
ताभिः नः सूनो सहस्रे नि पाहि (3), स्मत् सूरीन् जरितून् (4), जातवेदः (5)
[*uruṣhyā*: protect us, (8.71.7)]

Agni guards different persons in different ways.]

7.3.9: He goes out pure like a bright axe (1), shining with his own light for his body (2). He the desirable one was born from two mothers for performing sacrifice to the gods (3). Perfect in will, he is the purifying Fire (4).

निर्यत् पूतेव स्वधितिः शुचिः गात् (1), स्वया कृपा तन्वा रोचमानः (2),
आ यो मात्रोः उशेन्यो जनिष्ट देवयज्याय (3), सुक्रतुः पावकः (4)

[*kṛpā*: lustre, light, (1.127.1), (6.15.5) etc.,

ushenyah: deirable;

Agni is born from two mothers namely the powers of matter and mind symbolized by earth and heaven.]

7.3.10: O Fire, light up for us these happinesses (1). Let us wake to an understanding of your perfectly conscious will (2). Let all be there for those who laud you, for him who utters you (3). May you protect us always with all kinds of welfare (4).

एता नो अग्ने सौभर्गा दिदीहि (1), अपि क्रतुं सुचेतसं वतेम (2),
विश्वा स्तोतृभ्यो गृणते च सन्तु (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*vatema*: wake to understanding, (7.4.10)]

Agni places his perfect will within the aspirant. The aspirant need only to become conscious.]

4. Agni: Need for action and new ideas

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

7.4.1: Agni travels with knowledge

7.4.2: With tusks of bright purity

7.4.3: Ill-lit of human parts

7.4.4: Conscious thinker in the non-seers

7.4.5: His native seat made by gods

7.4.6: Let us not sit actionless or shapeless

7.4.7: Reject riches which bring no delight

7.4.8: One's own *dharma* (*svadharma*) and new ideals

7.4.9: Protect us from the conqueror

Metre: Triṣṭup

[There are several confusions in the human mind regarding Agni's will-power. It is not appropriate to sit idly without doing any action believing that the great power Agni will do everything for us. Human activity is necessary. One should not view one's own law of Dharma in a narrow sense. One should be open to new ideas and new forces.]

7.4.1: For the Fire, for the brilliant Light, bring forward (1), your mind and your purified offering (2). Agni travels with knowledge (4), between all the divine and human births (3).

प्र वः शुक्राय भानवै भरध्वं (1), हृव्यं मृतिं चाग्रये सुपूतम् (2),
यो दैव्यानि मानुषा जनूषि अन्तः विश्वानि (3), विद्यना जिगाति (4)

7.4.2: May Agni be the wise one and the deliverer (1). He is born the youngest from the mother (2). He has the tusks of bright purity; clings to the forests (3). Many foods he devours in a moment (4).

स गृत्सौ अग्निः तरुणः चित् अस्तु (1), यतो यविष्टो अजनिष्ट मातुः (2),
सं यो बना युवते शुचिदन् (3), भूरि चित् अन्ना समित् अति सूद्यः (4)

[*shuchidan*: with tusks of bright purity, (5.7.7)]

Line 3: foods (*anna*): all the thoughts, abilities and feelings which result in the will-power.]

7.4.3: In the rendezvous of this god in his flame-force (1), he has been seized by mortals, a white flame (2); he has proclaimed that strong human grasp (3). Agni has illumined that which is ill-lit to the human being (4).

अस्य देवस्य संसदि अनीके (1), यं मर्तांसः इयेतं जंगृभ्रे (2),
नि यो गृभं पौरुषेयीम् उबोचं (3), दुरोकेम् अग्निः आयवै शुशोच (4)

[*duroka*: ill-lit]

7.4.4: This is the seer (1), the conscious thinker in those who are not seers (2). Agni has been set as the Immortal in mortals (3). Then lead us not here astray, O forceful Fire (4). May we be ever right-minded in you (5).

अयं कविः (1), अकविषु प्रचैता (2), मर्तेषु अग्निः अमृतो नि धायि (3),
समा नो अत्र जुहुरः सहस्रः (4), सदा त्वे सुमनसः स्याम (5)

[*kavirakaviṣhu*: *kavīḥ akaviṣhu*: seer, and not seer; this clearly indicates that *akavi* is non-seer. The two words come together here.

akavebhīḥ: one with limited knowledge, (6.60.3);

akavaiḥ: those opposed to seers, (3.54.16)

Line 1: Agni, the divine will is born in many persons, who are not seers or rishis, called as non-seers. Agni helps all these persons directly just as he helps the sages.]

7.4.5: He has come to his native seat made by the gods (1). Agni delivered the gods by his will (2). The child who is the foundation of all is borne by the earth (4), and the growths of the earth and the trees (3).

आ यो योनिं देवकृतं सुसादु (1), क्रत्वा हि अग्निः अमृतान् अतारीत् (2),
तम् ओषधीश्च वनिनश्च (3), गर्भं भूमिश्च विश्वधायसं विभर्ति (4)

[Line 3,4: The child is Agni. He is produced by the earth, the delight (represented by trees) etc.]

7.4.6: Agni has power for a large Immortality (1). He is master of a wealth, bounteous and full of hero strength (2). You have strength (4). Let us not sit actionless around you (3,6); not be shapeless, without hero-force (5).

ईशो हि अग्निः अमृतस्य भूरे: (1), ईशो रायः सुवीर्यस्य दातोः (2), मा त्वा
वयं (3), सहसावन् (4), अवीरा मा अप्सवः (5), परि षदाम् मादुवः (6)

[*apsah*: form, shape, (5.80.6); *duvah*: action;

apsavah: shapeless: having no constructive or ideal qualities which gives uniqueness or shape to an individual. Vedic seers attached great importance to having ideals and realizing them from work. Mere recitation of mantrās is not sufficient.]

7.4.7: To be rejected is the abundance of the riches that bring no delight (1). Let us be the masters of a wealth that is eternal (2). That which is born from another is not the Son (3). O Agni, turn not to wrong paths the one who knows not (4).

परिषद्यं हि अरणस्य रेकणो (1), नित्यस्य रायः पतयः स्याम (2),
न शेषो अग्ने अन्यजातम् अस्ति (3), अचेतान् अस्य मा पथो वि दुक्षः (4)

[*araṇa*: without delight; *sheshah*: son;

Line 3: see next verse

The focus is on the wealth which brings delight. All riches or felicities which bring no delight are to be rejected. We should not turn into wrong paths merely to get riches.]

7.4.8: Not to be accepted (1), even though blissful, is the son of another womb (3), not to be thought of even by the mind (4), (for he brings with him) no delight (2). Soon even he returns to his home (5). Let rather the new Horse come to us, the all-conquering (6).

नहि ग्रभायाः (1), अरणः (2), सुशेवो अन्योदयर्थो (3), मनसा मन्तवा उ (4),
अधी चित् ओकः पुनरित् स एति (5), आ नौ ब्राजी अभीषाद् एतु नव्यः (6)

[*anyodaryah*: of another womb;

Line 4: *nahi* in line 1 is implicitly used

Here is the idea of *svadharma*; we should do what is in our innate being. The dharma of another, son of another womb, brings no delight and later it returns. This same idea is in line 3 of verse 7. The idea borrowed from someone else cannot be our son, i.e., cannot be integrated with our other powers. But we should focus on practicing the ideal in more and more detail. We need new types of life energy, new horses to help us. The new force will widen our understanding of our *svadharma* and its practice.

arana, occurs in both verses 7,8. For S, *arana* is freeing up from a debt, in verse 7, it is, ‘one unable to fulfill the debt to forefather, *pitr ruṇa*. For S this verse 8 deals with the adoption of child.]

7.4.9: O Agni, protect us from one who would conquer us (1). O forceful fire, you protect us too, from blame (2). On a path full of destruction, may there come to you a wealth thousandfold and desirable (3).

त्वमग्ने बनुष्यतो नि पाहि (1), त्वमु नः सहसावन् अवृद्यात् (2),
सं त्वा ध्वस्मन्वत् अभ्यैतु पाथः सं रुयिः स्पृह्याय्यः सहस्री (3)

[*dhvasmanvat*: full of destructions, (6.15.12),

dhvasayamta: destroyed, (1.140.3)]

7.4.10: Same as (7.3.10)

5. Agni Vaishvānara: The universal divine will and force Rishi: Vasiṣṭhaḥ Maitrāvaraṇiḥ

- 7.5.1: Agni grows by those who are wakeful**
- 7.5.2: He is the leader of rivers and the things stable**
- 7.5.3: The tribe with inharmonious creatures**
- 7.5.4: Your triple law of workings**
- 7.5.5: Words are your shining horses**
- 7.5.6: You throw the destroyers out of the house**
- 7.5.7: Your birth as Vāyu**
- 7.5.8: Achievement of inspired knowledge**
- 7.5.9: Extend a vast peace to us**

Metre: Triṣṭup

[Agni Vaishvānara is the Universal Godhead, who is metaphorically represented as a person whose forehead is Heaven and centre is Earth; he supports the universe like a pillar. In addition, all the manifestations in the Universe, Gods, humans, animals, plants, etc., are his limbs as it were. All the riches are vested in him. Vaishvānara Agni performs all the functions of the human seeker dedicated to the higher realms. But Agni himself labours in all the peoples.

There are fourteen such Sūktas in RV devoted to the Agni Vaishvānara, each one of which describes the characteristics of the Universal Godhead. Sūkta 5, 6 and 13 deal with Vaishvānara. Agni Vaishvānara is not portrayed merely as the vertex in a hierarchy, but he represents the harmonious collective of the Gods. (6.7.1) states, ‘Messenger of Earth, Head of Heaven, . . . Guest of man, Him, Vaishvānara, the Gods have brought into being.’ (10.88.9) states that, “The Gods brought him (Agni) into being and in him they offered up all

the worlds.” (10.88.5) proclaims, “You are the Head of the world”.

The knowledge of Agni Vaishvānara is identical to the topic of the Vaishvānara Ātman or the worship of the Supreme Principle, Brahman, as Vaishvānara discussed in the Chhāndogya Upanishad (5.11-18). This connection illustrates the continuity in thought between the RV and Upanishads. For details, see the book, ‘The Lights on the Upanishads’, by Kapāli Sāstry, (SAKSI).]

7.5.1: Bring to the Fire in his strength (1), a Word for the traveler of earth and heaven (2). He, the universal godhead, is in the lap of all the Immortals (3), and grows by those who are everwakeful (4).

प्राग्यथै तवसे भरध्वं (1), गिरं दिवो अरतयै पृथिव्याः (2),
यो विश्वेषाम् अमृतानाम् उपस्थै वैश्वानरो (3), बावृधे जागृबद्धभिः (4)

7.5.2: Fire, was established in the plane of heaven and in earth (1). He is the leader of the rivers, the Bull of things that are stable (2). He shines upon the human peoples (3). He, the universal godhead, grows by that which is supreme (4).

पृष्ठो दिवि धायि अग्निः पृथिव्यां (1), नेता सिन्धूनां वृषभः स्तियानाम् (2),
स मानुषीः अभि विशो वि भाति (3), वैश्वानरो बावृधानो वरेण (4)

[*pr̥ṣṭha*: plane]

7.5.3: In fear of you (1), the black Tribe, with creatures unharmonious came away (2), casting behind them their enjoyments (3). O universal godhead, when your light shone upon man (4), you tore them and flamed forth in his front, O Agni (5).

त्वद् भिया (1), विशो आयन् असिक्कीः असमना (2), जहतीः भोजनानि (3),
वैश्वानर पूर्वे शोशुचानः (4), पुरो यदग्ने दरयन् अदीदेः (5)

[*asiknīm*: dark one, (10.3.1), the hostile force. Line 2,3: Refers to the hostiles opposed to light]

7.5.4: O Fire, O universal godhead, earth and heaven and the mid-world (2), cling to the triple material of existence (1,3). Shining with your uninterrupted flame (5), you have spread out the earth and heaven by your light (4).

तर्बं त्रिधातुं (1), पृथिवी उत द्यौः वैश्वानर (2), ब्रह्म अंग्रे सचन्त (3),
त्वं भासा रोदसी आ ततन्थ (4), अजस्रेण शोचिषा शोशुचानः (5)

[*tridhātu*: the triple material of existence namely, *vasu*, substance, *ūrja*, the abounding force of our being, and *priyam* or *mayas*, delight and love in all aspects of existence.]

7.5.5: O Agni, the Words, your shining horses (1), which are impetuous and luminous, cling to you in their desire (2). (You are) the lord of the strivers, charioteer of the Riches (3), ray of intuition of the dawns and the days, and the universal godhead (4).

त्वामग्रे हुरितो वावशाना गिरः (1), सचन्ते धुनयो धृताचीः (2),
पतिं कृष्टीनां रथ्यं रथीणां (3), वैश्वानरम् उषसां केतुम् अहाम् (4)

[*vāvashāna*: in their desire, (1.73.6), (3.22.1)]

The words of the hymns *girah* are compared to the horses (*haritah*) because of their power. The epithets in lines 3, 4 indicate Vaishvānara, universal godhead.]

7.5.6: The Shining Ones cast the Mightiness into you (1), for they cling to your will, O friendly Light (2). O Agni, you threw the Destroyers out from the house (3), bringing to birth a wide Light for the Āryan (4).

त्वे असुर्य वसंबो न्यृष्णवन् (1), क्रतुं हि ते मित्रमहो जुषन्त (2),
त्वं दस्यून् ओक्सो अग्न आज (3), उरु ज्योतिः जनयन् आर्योष (4)

[Line 1 is similar to line 1 of (7.1.2).]

āja: throw out; *asuryam*: mightiness;
vasavah: shining ones; lord of riches]

7.5.7: You came to birth in the supreme station (*parame vyoman*) at once as Vāyu (1); you did guard the path (2). You cry aloud bringing to birth the worlds (3), making them as a gift to the Son, O knower of all things born (4).

स जायमानः परमे व्योमन् वायुः न (1), पाथः परि पासि सूच्यः (2),
त्वं भुवना जनयन् अभि क्रन् (3), अपत्याय जातबेदो दशस्यन् (4)
[*dashasyantah*: making a gift, (5.3.4);
dashasya: dispense, (6.11.6)]

7.5.8: O Agni, send into us that impulsion (1), which is luminous, O universal godhead, O knower of all things born (2). In you are all desirable things (4); you nourish the achievement (3), of a wide inspired knowledge for the mortal giver (5).

तामग्ने अस्मे इषम् एरयस्व (1), वैश्वानर द्युमर्तीं जातबेदः (2),
यया राधः पिन्वसि (3), विश्वार (4), पृथु श्रवौ दाशुषे मत्याँय (5)

[The luminous impulsion (*dyumatīm iṣham*) and the impulsion of truth in us (*ṛtasya presha*) carries us beyond the Night, the realm of unconsciousness, to the immortality; Vṛtra obstructs the impulsion and the free movement of the rivers of truth. *ṛtasya presha* is in (1.68.3).]

7.5.9: Join a plenitude of inspired knowledge (3), housing a multitude of riches (2), to us the masters of the riches, O Agni (1). O universal godhead, extend to us a vast peace (4), in union with the Rudras and the Vasus (5).

तं नो अग्ने मधबन्धः (1), पुरुक्षुं रथिं (2), नि वाऽश्रुत्यै युवस्व (3),
वैश्वानर महि नः शर्म यच्छ (4), रुद्रेभिः अग्ने वसुभिः सजोषाः (5)
[*sharma*: peace, refuge; *ni*: within;
purukṣu: housing a multitude, (1.68.5)]

6. Agni Vaishvānaraḥ

Rishi: Vasīṣṭhaḥ Maitrāvaraṇih

- 7.6.1: He is all-ruler and render**
- 7.6.2: Illumine with my words**
- 7.6.3: Traffickers (demons) have no will for work**
- 7.6.4: Takes the dark powers out of the hidden caves**
- 7.6.5: Broke down the limiting walls**
- 7.6.6: Praying for the right-mind**
- 7.6.7: Wealth from the nether ocean and the upper ocean**

Metre: Triṣṭup

7.6.1: I adore the deeds of Render (4); adoring I proclaim (them) by my speech (5). (He is) the all-ruler, the almighty, the male (1). (His deeds) are strong as those of Indra (3), and to be rejoiced in by the peoples (2).

प्र सम्भाजो असुरस्य प्रशस्तिं पुंसः (1), कृष्टीनाम् अनुमाद्यस्य (2),
इन्द्रस्येव प्र तवसः (3), कृतानि वन्दे दारुं (4), वन्दमानो विवक्षिमि (5)

[*dārum*: render; usually this epithet is used for Indra by the phrase *puram-dara*, render of cities. Here the epithet is for Agni.]

7.6.2: The earth and heaven send him as the kingdom of peace (2); (He is) the seer, the ray of intuition, the foundation, the light on the hill (1). I illumine with my words (4), the great and ancient laws of working of Agni (5), who rends the cities (3).

कविं केतुं धासिं भानुम् अद्रेः (1), हिन्चन्ति शं राज्यं रोदस्योः (2),
पुरंदरस्य (3), गीर्भिः आ विवासे (4), अग्नेः ब्रतानि पूर्व्या महानि (5)

[Agni is the kingdom of peace. He is sent by earth and heaven. *adreh*: hill; could be either the manifestation with its many tiers; it could also be the full of ignorance. For both, Agni is the light and the foundation.

Line 4: The aspirant illuminates the workings of Agni with his words. Note the joint working of the human aspirant and divine Agni.]

7.6.3: Agni has scattered before him the Destroyers (and the traffickers) (3). The traffickers (Paṇi) have not the will for the work, (they are) the binders in knots, who have the speech that destroys (1). (They) have neither faith nor growth in the being, nor sacrifice (2). He, the supreme, has created intense misery among them who are opposed to the sacrifice (5).

नि अक्रुतून् ग्रथिनो मृध्रवाचः पॣीन् (1), अश्रुद्धान् अवृधान् अयज्ञान् (2),
प्रप्र तान् दस्यून् अग्निः विवाय (3), पूर्वः चकार अपरान् (4), अयज्यून् (5)

[Line 4 (alt.): he has driven the traffickers to the nether worlds.

dasyu: enemy who destroys; from *das*, to divide, to hurt. The Paṇi is the robber who snatches away the cows of light, the horses of swiftness and the treasures of the divine plenitude. He is the wolf, the tearer, *vṛka*; he is the obstructor, *nid*. He is the enemy, the thief, the false or evil thinker who makes the path of the sages difficult by his robberies and obstructions. The powers of Paṇi are mentioned in (6.51.13, 14), (6.44.22), (6.61.1,3), (1,93.4) etc.]

7.6.4: The (dark) powers rejoice in the darkness behind (1). By his energies he, most mighty in his godhead, has made (the dark) powers to be in front (2). I proclaim Agni, lord of the Treasure (3). He is never bowed, he tames those that make battle against him (4).

यो अपाचीने तमसि मदन्तीः (1), प्राचीः चकार नृतमः शर्चीभिः (2),
तम् ईशानं वस्वो अग्निं गृणीषे (3), अनानतं दुमयन्तं पृतन्यून् (4)

[Line 2: He has taken the dark powers out of their hidden caves and thus he is able to scatter them as mentioned in verse 3.]

7.6.5: By his showering blows, he broke down the walls (which limit) (1). He has made the dawns, helpmates of the noble persons (*ārya*) (2). He the mighty Fire has put his restraint upon men (3). By his forceful mights he has made the peoples bring him their taxes (4).

यो देह्यो अनंमयद् वथस्तैः (1), यो अर्यपत्नीः उषसः चकार (2),
स निरुध्या नहुषो यहो अग्निः (3), विशः चक्रे बलिहतः सहोभिः (4)

[Line 2: When the dawns and the rivers are in the possession of the demons Vṛtra or Vala, they are described as *dāsapatnīḥ* (1.32.11, 3.12.6, 5.30.5). By the action of the gods, they become *āryapatnīḥ*, the helpmates of the Āryan or gods.]

7.6.6: All beings come by their movements to his peace (1), praying for a right mind (2). The universal godhead came to that which is supreme above earth and heaven (3). Agni came to the lap of the father and mother (4).

यस्य शर्मन् उप विश्वे जनासु एवैः तस्युः (1), सुमतिं भिक्षमाणाः (2),
वैश्वानरो वर्मा रोदस्योः (3), आ अग्निः संसाद पित्रोः उपस्थम् (4)

[All being can come to Agni by praying to Agni for a right mind and by beginning the necessary movements.

Agni in his usual condition sits on the lap of his mothers, earth and heaven. But in his state as the universal godhead, he is supreme above earth and heaven.]

7.6.7: The god took to him the riches of the Foundation (1). In the rising of the Sun, the universal godhead (2), gathered wealth from the nether ocean and the upper ocean (3). Agni took to him the riches of earth and heaven (4).

आ देवो ददे बुध्या वसूनि (1), वैश्वानर उदिता सूर्यस्य (2), आ समुद्रात्
अवरात् आ परस्मात् (3), आ अग्निः ददे दिव आ पृथिव्याः (4)

[*avarādā samudrāt*: nether or inconscient ocean;

parasmāt samudrāt: upper or super conscient ocean

The two oceans are mentioned briefly in (4.58.11) and in some detail in Appendix 2 in ‘Rig Veda Samhita: Maṇḍala Four’]

7. Agni

Riṣhi: Vasiṣṭhah Maitrāvaraṇiḥ

7.7.1: I drive Agni forward with my obeisance

7.7.2: Agni makes the high plateaus roar

7.7.3: You call to the two mothers

7.7.4: Agni is charioteer and sweet of speech

7.7.5: Agni has taken his seat in man

7.7.6: Men who here fashioned the supreme word

7.7.7: You obtain impulsion to work for those who laud you

Metre: Triṣṭup

[It is the human aspirant who makes Agni to be born in him by his enthusiasm. The verse 1 states that even though Agni is the one who puts up the force in all the activities of human being, the human being by his obeisance of surrender drives Agni forward. Here is the seed of the idea in the Bhakti literature of later days which state that the supreme god Hari becomes a slave of the devotee.]

7.7.1: Even though Agni is a god putting forth his force (1), I drive him forward as my steed of swiftness by my prostrations of surrender (2). He who has knowledge becomes the messenger of our pilgrim-sacrifice (3). Of himself he becomes known in the gods in his measured race (4).

प्र वौ देवं चित् सहस्रान्म् अग्निम् (1), अर्थं न वाजिनं हिषे नमोभिः (2),
भवा नो दूतो अध्यरस्य विद्वान् (3), त्मना देवेषु विविदे मितद्वः (4)

7.7.2: O Agni, come to us along your own paths (1), rapturous, taking pleasure in the comradeship of the gods (2). He makes the high plateaus of earth to roar with his rushing strengths (3). With his tusks of flame he burns all the woodlands in his desire (4).

आ याहि अग्ने पृथ्या अनु स्वा (1), मन्द्रो देवानां सख्यं जुषाणः (2),
आ सानु शुष्मैः नदयन् पृथिव्या (3), जम्भेभिः विश्वम् उशधक् बनानि (4)

7.7.3: In front is the sacrifice, well-placed is the sacred grass (1), pleased is the Fire (2); you are adored, you are like a Priest of the call (3); (you) call to the two mothers in whom are all desirable things (4). Hence you are born most young and blissful (5).

प्राचीनो यज्ञः सुधितं हि बहिः (1), प्रीणीते अग्निः (2), ईळितो न होता (3),
आ मातरा विश्वारि हुवानो (4), यतो यविष्ट जज्ञिषे सुशेवः (5)

7.7.4: Men accomplished in conscious knowledge (2), have brought at once into birth the charioteer (1). He has been set as master of the peoples in their house (3). Agni is rapturous, the sweet of speech, the possessor of Truth (4).

सद्यो अध्वरे रथिरं जनन्त् (1), मानुषासो विचेतसो (2), य एषाम्
विशाम् अधायि विशपतिः दुरोणे (3), अग्निः मन्द्रो मधुवचा क्रतावा (4)

[*madhuvāchā*: one sweet of speech, a person who has a luminous will and knows what to do and why. He (she) is unruffled by any criticism and will be sweet in speech to all.]

7.7.5: In the house of Man (3), he has come and taken his seat, the chosen bearer (of the offering) (1), Agni, the Priest of the Word (2). He upholds all things (4); him earth and heaven increase (5). To him the Priest of the call sacrifices (6), for in him are all desirable things (7).

असादि वृतो वहिः आजगुन्वान् (1), अग्निः ब्रह्मा (2), नृषदने (3), विधर्ता
 (4), घोश्यं पृथिवी बावृधाते (5), आ यं होता यजति (6), विश्ववारम् (7)
 [*vṛtah*: chosen; *brahmā*: priest of the word]

7.7.6: The men of strength have fashioned excellently the Word (2). These men have crossed beyond all by their lights (1). They are human beings (*narya*) who have gone forward eager to hear (3), and have illumined for me something of this Truth (4).

एते द्युमेभिः विश्वम् आतिरन्त् (1), मन्त्रं ये बारं नर्या अतक्षन् (2),
 प्र ये विश्वः तिरन्त् श्रोष्माणा (3), आ ये मैं अस्य दीर्घयन् कृतस्य (4)

[Only those who have the strength can fashion the word which can reach Agni.

Line 4: 'me' refers to Vasiṣṭha, the seer of this mantra. The ancient aspirants have illumined something of the truth for this seer.]

7.7.7: O Agni, now we (Vasiṣṭhās) desire you (1), as the master of the Riches, O son of force (2). You have obtained the impulsion for those who laud you, those who have the plenty (3). Do you always guard us with all kinds of welfare (4).

नूत्वाम् अग्न ईमहे वसिष्ठा (1), ईशानं सूनो सहस्रो वसूनाम् (2),
 इष्वं स्तोतृभ्यो मधवच्च आनड् (3), यूयं पात स्वस्तिभिः सदा नः (4)

[Agni, as the divine will, gives to his devotees the power of impulsion for doing actions.]

8. Agni: Kindled with surrender

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

- 7.8.1: Recovers the offering of the light**
- 7.8.2: He has found wide lustres**
- 7.8.3: By your self-law, you purify us**
- 7.8.4: Fire of the bringer (Bharata)**
- 7.8.5: You became right-thoughted**
- 7.8.6: The word from Agni creates bliss**

Metre: Trīṣṭup

[When Agni is kindled with the prostration of surrender, he receives the offering of light and finds the wide lustre in man. He purifies the human being by his self-law, law of his own nature. Then he becomes right-thoughted in man, i.e., he allows in man only the thoughts of harmony and good, consistent with *ṛtam*. Then there arises the word which conquers and creates bliss.]

7.8.1: The King, the Noble One (*arya*) is kindled high with prostrations of surrender (1). His front receives the oblation of the Light (2). Men who are oppressed pray with offerings (3). Agni is born in front of the dawns (4).

इन्धे राजा सम् अर्यो नमोभिः (1), यस्य प्रतीकम् आहुतं धूतेन (2),
नरौ हृव्येभिः ईळते सबाध् (3), आग्निः अग्रं उषसाम् अशोचि (4)

[*samindhate*: high kindled;

namobhīḥ: prostrations of surrender; See (7.2.4).]

7.8.2: He verily is that great one whom one knew (1), Agni the rapturous Priest of man, the mighty one (2). He has found wide his lustres (3), when he is let loose on the wide earth (4). Black is the rim of his wheel when he is carried by the growths (of earth) (5).

अ॒यम् अ॑धि सुमहान् अवेदि (1), होता॑ मन्द्रो मनुषो य॒हो अ॒ग्निः (2),
वि भा॑ अंकः (3), ससृजा॑नः पृथि॒व्यां (4), कृष्णपवि॑ः ओषधीभिः ववक्षे (5)
[vavakṣhe: carried, (3.5.4), (3.5.8)]

7.8.3: O Agni, by what (law of yours), do you illumine our purification (1)? According to what self-law of yours do you move (2), when you are proclaimed aloud (3)? O great giver, when may we become the lords and conquerors of a wealth (4), that is all-accomplishing and unassailable (5)?

कर्या॑ नो अ॒ग्ने॑ वि व॑सः सुवृक्ति॑ (1), कामु॑ स्वधाम् क्रणवः (2), श॒स्यमानः (3),
कृदा॑ भवेम् पतंयः सुदत्र॑ रायो व॒न्त्तारो (4), दुष्टरस्य॑ साधोः (5)
[vantārah: conquerors; *rnavah*: you move;
sadhoḥ: perfect, all-achieving, (4.10.2);]

7.8.4: The voice of the Fire of the bringer is heard more and more (1), when he shines like the Sun, a vast light (2). Agni stands over man in his battles (3). He, the divine guest has broken flaming into a blaze (4).

प्रप्र॑ अ॒यम् अ॒ग्निः भर॑तस्य॑ शृण्वे (1), वि यत्॑ सूर्यो॑ न रोचते बृहद्॑ भा॑ः (2),
अ॒भियः पूरु॑ं पृतनासु॑ तस्थौ (3), द्युतानो॑ दैव्यो॑ अतिथिः॑ शुशोच॑ (4)
[Line 4: flaming with light, he has illumined; *bharata*: bringer of treasure, (6.16.4), (7.3.4)]

7.8.5: In you were our many callings (1); you became right-thoughted with all your flame-forces (2). When you are proclaimed by the word, you hear, O Agni (3). Perfect in your birth, you yourself increase your body (in us) (4).

अस॒न् इत्॑ त्वे॑ आहवनानि॑ भूरि॑ (1), भुवो॑ विश्वेभिः॑ सुमना॑ अनीकैः॑ (2),
स्तुतः॑ चित्॑ अग्ने॑ शृण्विषे॑ गृणानः॑ (3), स्व॑यं॑ वर्धस्व॑ त॒न्वं॑ सुजात॑ (4)
[gr̄nānah: proclaimed, (5.4.9); *stutah*: (by) the word, praise;]

7.8.6: This is the word (1), that rose (*ut*) into birth for Agni (3). It is a conqueror of the hundreds and with it are the thousands (2). It is twofold in its greatness (4). It creates the bliss for those who laud him for the friend (5); it is luminous, a driver away of evil, a slayer of the Rakshasa (6).

इदं वचः (1), शतसाः संसहस्रम् (2), उदग्नयै जनिषीष (3), द्वि-बहीः (4)
शं यत् स्तोतृभ्यु आपये भवाति (5), द्युमत् अमीकुचातनं रक्षोहा (6)

7.8.7: Same as (7.7.8)

9. Agni: Lover, friend and guest

Rishi: Vasiṣṭhaḥ Maitrāvaraṇih

7.9.1: Two kinds of beings

7.9.2: Dwells in man and sees through the darkness of nights

7.9.3: The seer Agni is our friend and guest

7.9.4: His light of perfect vision

7.9.5: Sacrifice to the gods to give us ecstasy

7.9.6: Many are the roads of your approach

Metre: Triṣṭup

[Agni is the guest in our subtle body. He is our friend with his assistance and encouragement. He is the lover of the dawn in us, the beginning of spiritual experience in us.]

7.9.1: He awoke from the lap of the dawns, their lover (1). (He is) the rapturous Priest of the call, the great seer, the purifying Fire (2). He finds the ray of intuition for both kinds of being born (3), the offerings in the gods, the riches in the doers of good (4).

अबौधि जार उषसाम् उपस्थात् (1), होता मन्द्रः कवितमः पावकः (2),
दधाति केतुम् उभयस्य जन्तोः (3), हृव्या देवेषु द्रविणं सुकृत्सु (4)

[Line 3: Two kinds of beings: these with two states of consciousness and those with four

Two states: mind and matter, earth and heaven;

Four states: matter (*anna*), life-energy (*prāṇa*), mind (*manas*) and the *mahas* or *svar* (the fourth world, supermind, *vijnāna*, *mahas* in Taittireya U.)]

7.9.2: Strong in will this is he who has flung wide the doors of the evil-traffickers (1), purifying for us the illumining ray which gives the many enjoyments (2). He is the rapturous Priest of the call, who dwells in the house of men (3). He is seen through the darkness of the nights (4).

स सुक्रतुः यो वि दुरः पणीनां (1), पुनानो अर्कं पुरुभोजसं नः (2),
होता मन्द्रो विशां दमूनाः तिरः (3), तमौ दद्वशे राम्याणाम् (4)

[*rāmyāṇām*: nights (S);

Agni, the divine will is always awake in human beings. He is present even at times when the evil forces are dominant and helps accordingly.]

7.9.3: The seer is free from ignorance, boundless, luminous (1), a friend happily met (2), our benignant guest (3). Rich in his lustres, he shines in front of the dawns (4); a child of the waters, he enters into his mothers (5).

अमूरः कविः अदितिः विवस्वान् (1), सुसंसत् मित्रो (2), अतिथिः शिवो
नः (3), चित्रभानुः उषसां भ्राति अग्ने (4), अपां गर्भे प्रस्व आ विवेश (5)

[Line 2: (alt.): happy in your sessions, our friend;

susamsat: happily met, happy in your sessions;]

7.9.4: (He is the) one to be prayed by you in the generations of man (1), equal in his rays which shine out of him, the knower of all things born (2). Agni dawns with his light of perfect vision (3), the rays woke into his high blazing (4).

इळेन्यौ वो मनुषौ युगेषु (1), समनुगा अशुचत् जातवेदाः (2),
सुसंदृशा भानुना यो विभाति (3), प्रति गावः समिधानं बुधन्त (4)

7.9.5: O Agni, go on your embassy (1), and fail not (to approach) the gods (2), with the company of those who fashion the Word (3). Sacrifice to Saraswati, the life-powers (Maruts), Ashvins and the waters (4), and to all the gods for the giving of the ecstasy (5).

अग्ने याहि दूत्यं (1), मा रिषण्यो देवान् (2), अच्छाब्रह्मकृता गणेन (3),
सरस्वतीं मरुतो अश्विन् आपो यक्षि (4), देवान् रत्नधेयाय विश्वान् (5)

[Agni summons all the gods and he performs the sacrifice on our behalf, to the gods mentioned in line 4 and 5. When he approaches the gods, he is accompanied by the potent word sent by the aspirant.]

7.9.6: O Agni, Vasishtha kindles you (1), slaying the destroying demon (2); (he) sacrifices for the Wealth to the goddess Puramdhī (3). Many are the roads of your approach (4). Do you always guard us with all kinds of welfare (5).

त्वामग्ने समिधानो वसिष्ठो (1), जर्खं द्वन् (2), यक्षि राये पुरंधिम् (3),
पुरुणीथा जातवेदो जरस्व (4), यूयं पात स्वस्तिभिः सदा नः (5)

[*puramdhī*: many-thoughted goddess; she who is a tenant of the city; *jarasva*: come near, approach, (3.3.7)]

Agni guides each person in a unique way. Thus the approach of Agni and to Agni many roads.]

10. Agni: Words seek him

Rishi: Vasiṣṭhaḥ Maitrāvaraṇih

7.10.1: Lover of dawn

7.10.2: Giving a form to sacrifice is like forming the thoughts

7.10.3: Our words are thoughts seeking for the godhead

7.10.4: Boundless universal mother Aditi

7.10.5: Sleepless messenger for sacrifice to the gods

Metre: Triṣṭup

[Yajna is a complex collaborative activity between the human aspirants and the cosmic powers. Yajna has to be given a form in each instance. Just as human beings give a form to thought, Agni gives a form to the yajna.]

7.10.1: As the lover of dawn he has reached to a wide strength (1), shining, flaming out with his play of lightnings (2). The Bull, pure and resplendent, he shines on us (3). Illumining with his light our thoughts, he wakes our dawnings (4).

उषो न जारः पूर्थु पाजौ अश्रेद् (1), दविद्युतद् दीद्यत् शोशुचानः (2),
बृषा हरिः शुचिरा भाति (3), भासा धियो हिन्वान उशतीः अंजीगः (4)

[*hinvāna*: illumining; *bhāsa*: light; *ajīgah*: wakes]

7.10.2: It is as if the sun-world shone out from the day and the dawns (1). They give a form to the sacrifice just as aspirants (form) the Thought (2). Fire the godhead knowing the births runs wide to his goal (3), (He is) the Messenger, the Traveler to the godheads, strong to conquer (4).

स्वर्ण वस्तौः उषसाम् अरोचि (1), यज्ञं तन्वाना उशिज्ञो न मन्म (2),
अग्निः जन्मानि देव आ वि विद्वान् द्रवद् (3), दूतो दैवयावा बनिष्ठः (4)

7.10.3: Our words are thoughts seeking for godhead (1). Come to the Fire asking for the Treasure (2). Agni is fair of front, perfect in vision, true in movement (3). (He is) the carrier of offerings, the traveler of the ways for men (4).

अच्छा गिरौ मतयौ देवयन्तीः (1), अग्नि यन्ति द्रविणं भिक्षमाणाः (2),
सुसंदर्शौ सुप्रतीकं स्वश्च (3), हव्यवाहम् अरतिं मानुषाणाम् (4)

[Line 1: It is not possible to arrive at a complete knowledge of the Truth-Light by the intellect alone. Nor is that possible by sheer intensity of the emotions in the heart. Thought can tie itself in the webs of its own making; emotions may effervesce and spend themselves. The seeking in the depths of the heart must be linked to the soaring thought on the summits of the mind; the thought must be up buoyed by the support and push of the psychic. Only then can one reach the integral knowledge of the divine Light.]

7.10.4: O Agni, companioning the shining ones (vasus), bring to us Indra (1), companioning the Rudras, bring vast Rudra (2). With the Adityās bring the boundless and universal Mother (3). With those who have the illumined word, bring the master of the Word (Bṛhaspati) (4), in whom are all desirable things (5).

इन्द्रं नो अग्ने वसुभिः सजोषा (1), रुद्रं रुद्रेभिः आ वहा बृहन्तम् (2),
आदित्येभिः अदिति विश्वजन्यां (3), बृहस्पतिम् ऋकेभिः (4), विश्वबारम् (5)

[Agni brings to us not only the primary gods such as Indra, Rudra etc., but also their helpful associates such as Vasus, Rudras (Maruts) etc.]

7.10.5: Men who are aspirants pray in the pilgrim-rites to Agni (4,2), the youthful (3), and rapturous Priest of the call (1). For he has become the master of the nights and the Riches (5), a sleepless messenger for sacrifice to the gods (6).

मन्द्रं होतारम् (1), उशिजो (2), यविष्टम् (3), अग्निं विश्व ईळते अध्वरेषु (4),
स हि क्षपावान् अभैवद् रथीणाम् (5), अतन्दो दृतो यजथाय देवान् (6)
[*kṣhapāvān*: master of nights, (1.70.3)]

11. Agni: Makes gods and devotees happy Rishi: Vasiṣṭhaḥ Maitrāvaraṇih

7.11.1: Great conscious perception of the pilgrim-journey

7.11.2: You make the devotee happy

7.11.3: Gods assist the yajamāna at night

7.11.4: Agni is master of all offerings

7.11.5: Gods with Indra become full of rapture

Metre: Trishtup

[When Agni sits within human beings, he makes both the gods and the devotee happy. The gods wake to the knowledge of riches to be given to the mortal aspirants.]

7.11.1: You are the great conscious perception of the pilgrim-journey (1). Without you the immortals have no rapture (2). Come in one chariot with all the gods (3). Take your seat within, as the supreme Priest of the call, O Agni (4).

महान् असि अध्वरस्य प्रकेतो (1), न कृते त्वत् अमृता मादयन्ते (2),
आ विश्वेभिः सरथं याहि देवैः (3), नि अग्ने होता प्रथमः सदेह (4)

[*adhvara*: yajna as a journey of pilgrimage;

praketa: conscious perception, perception of knowledge;]

7.11.2: Men who bring the offering ever (2), pray for you, their envoy who is swift in movement (1). O Agni, when you sit with the gods on a man's seat of sacrifice (3), happy for him become the days (4).

त्वाम् ईळते अजिरं दृत्याय (1), हुविष्मन्तः सदुमित् मानुषासः (2),
यस्य देवैः आसदो बृहिः अग्ने (3), अहानि अस्मै सुदिना भवन्ति (4)

7.11.3: Thrice in the night (1), within you (3), they (the gods) woke to the knowledge of the Riches (2), (to be given) for the mortal giver (4). Since we as the human beings here sacrifice to the gods (5), become our messenger and protector from the assailant (6).

त्रिः चित् अक्तोः (1), प्र चिकितुः वसूनि (2), त्वे अन्तः (3), दाशुषे मत्याय
 (4), मनुष्ट अग्न इह यक्षि देवान् (5), भवा नो दूतो अभिशस्तिपावा (6)
 [The gods assist the yajamāna even if he is in the state of 'night' (unconsciousness), provided that they have been brought within the man by Agni.]

7.11.4: Agni has power for a vast pilgrim-journey (1). Agni is a master of every offering made (2). The lords of riches (Vasus) cling to his will (3). So the gods established him as the carrier of the offerings (4).

अग्निः ईशो बृहतो अध्वरस्य (1), अग्निः विश्वस्य हविषः कृतस्य (2),
 क्रतुं हि अस्य वसवो जुषन्त (3), अथा देवा दधिरे हव्यवाहम् (4)

[*vasavah*: the lords of riches; the shining powers who are always associated with Agni. Occurs about 50 times in the Rig Veda. The words *vasuh*, riches or lords of riches, also occurs 50 times in RV.]

7.11.5: O Agni, bring the gods to eat of the offerings (1). May they with Indra as their eldest take here their rapture (2). Establish this sacrifice in heaven in the gods (3). Do you always guard us with all kinds of welfare (4).

आग्ने वह हविः अद्याय देवान् (1), इन्द्रज्येष्ठास इह मादयन्ताम् (2),
 इमं यज्ञं दिवि देवेषु धेहि (3), यूयं पात स्वस्तिभिः सदा नः (4)

12. Agni: Guards our speech

Riṣhi: Vasiṣṭhāḥ Maitrāvaraṇīḥ

7.12.1: Surrender to the ever-young Agni

7.12.2: Agni guards us when we speak

7.12.3: You are Mitra and Varuṇa

Metre: Triṣṭup

7.12.1: We have come with a great prostration of surrender to the ever-young Agni (1), who has shone out blazing in his own home (2). (He is) rich of lustre between the wide earth and heaven (3). (He is) filled with the offerings cast in him; he moves facing every side (4).

अग्नं महा नमस्ता यविष्टुं (1), यो दीदायु समिद्धः स्वे दुरोणे (2),
चित्राभानुं रोदेसी अन्तः उर्बी (3), स्वाहुतं विश्वतः प्रत्यञ्चम् (4)

7.12.2: He overcomes all evils by his mights (1). Agni, the knower of all things born, is affirmed by the lauds in the home (2). May he guard us from stumbling and from blame (3). (May he guard) us when we speak the words and (guard) us when we are lords of the plenty (4).

स महा विश्वा दुरितानि साहान् (1), अग्निः ईवे दम् आ जातवेदाः (2),
स नौ रक्षिषद् दुरितात् अव्यात् (3), अस्मान् गृणत उत नौ मधोनः (4)

7.12.3: You are Varuṇa and you are Mitra, O Agni (1). The Vasiṣṭhāḥs make you to grow (in them) by their thoughts (2). May the riches be easily won with you (in us) (3). Do you always guard us with all kinds of welfare (4).

त्वं वसुण उत मित्रो अग्ने (1), त्वां वर्धन्ति मतिभिः वसिष्ठाः (2),
त्वे वसु सुषणनानि सन्तु (3), युयं पात स्वस्तिभिः सदा नः (4)

[suṣhaṇanāni: su-sananāni: easily won; sana: to win;

Vasiṣṭhāḥ: the energies belonging the seer Vasiṣṭha; sons of the seer; Mitra; Lord of love; Varuṇa, Lord of vastness and purity]

13. Agni Vaishavānara

Riṣhi: Vasiṣṭhāḥ Maitrāvaraṇīḥ

7.13.1: Universal godhead has mastery over minds

7.13.2: You have released the gods from assailant

7.13.3: Finds the path for the word (*brahmaṇe*)

Metre: Triṣṭup

[See (7.5) for a brief view on the deity Vaishvānara]

7.13.1: Agni is all-illumining, founder of the thought, slayer of the Asuras (1). Bring your thinking and the thought formed (to Agni) (2). Gladly I bring to our sacrificial seat the offering (3), for the universal godhead who has mastery over minds (4).

प्र अग्ने विश्वशुर्वे धियंधै असुरघे (1), मन्म धीतिं भरध्वम् (2),
भरे हुविः न बुहिषि प्रीणानो (3), वैश्वानराय यतये मतीनाम् (4)

7.13.2: O Agni, illumining with your light (1), you fill earth and heaven even in your birth (2). You have released the gods from the Assailant (3), by your might (5). You are the universal godhead, the knower of all things born (4).

त्वमग्ने शोचिषा शोशुचान् (1), आ रोदसी अपृणा जायमानः (2),
त्वं देवान् अभिशस्ते: अमुञ्चो (3), वैश्वानर जातवेदो (4), महित्वा (5)

7.13.3: O Agni, born, you look on the world (1), as a herdsman on his cattle (2). (You are) one to be missioned, pervading everywhere (3). As the universal godhead you found the Path for the Word (4). Do you always guard us with all kinds of welfare (5).

जातो यदग्ने भुवना वि अख्याः (1), पशून् न गोपा (2), इर्यः परिज्ञा (3),
वैश्वानर ब्रह्मणे विन्द गातुं (4), युं पात स्वस्तिभिः सदा नः (5)

14. Agni: worship with light and surrender

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

7.14.1: We give to Agni by our invocations and by our surrender

7.14.2: We worship with light (*ghṛta*)

7.14.3: The cry Vaṣṭaṭ

Metre: 1, Bṛhatī (8/12/8/8); 2-3, Triṣṭup;

7.14.1: Making prostrations, may we give to Agni (5), by our fuel (1), by our invocations of the god, by our offerings (3). He is the godhead, knower of all things born (2); he is of the brilliant light (4).

सूमिधा॑ (१), जातवेदसे॒ देवाय॑ (२), देवहृतिभिः॒ हुविभिर्भ॑ (३),
शुक्रशौचिषे॑ (४), नमस्विनौ॒ वृयं॒ दाशोम अग्नयै॑ (५)

[*samīdha*: fuel; aspiration;

dāshema: sacrificial giving, distribution. ‘How shall we give to Agni (*katham dāshema*) (1.77.1) is a key idea in Veda. The word ‘*dāshema*’ has a covert connection with *das* in the sense of discernment.

The sacrifice is essentially an arrangement, a distribution of the human activities and enjoyments among the different cosmic powers to whose province they rightly belong. The sacrificer is faced with the problem of the right arrangement and the distribution of his work. The will to right arrangement is an all-important preparation for the reign of the supreme law in the mortal (SA, SV, p.267).]

7.14.2: O Agni, may we worship you with the fuel (1). May we give to you with the laud, O master of sacrifice (2). May we (worship) with the Light, O Priest of the call of the pilgrim-sacrifice (3), May we worship with the offerings, O god of the happy flame (4).

बृयं ते अग्ने सुमिधा विधेम (१), बृयं दाशेम सुषुती यंजत्र (२),
बृयं पृतैन अंधरस्य होतः (३), बृयं दैव हुविषा भद्रशोचे (४)

7.14.3: O Agni, come (2), with the gods to our invocation of the gods (1). Take pleasure in the cry ‘Vashat’ (3). O god, may we be givers of the offerings to you (4). Do you guard us always with all kinds of welfare (5).

आ नौं देवेभिः उप देवहूतिम् (१), अग्नै याहि (२), वर्षट्कृति जुषाणः (३),
तुभ्यं देवाय दाशतः स्याम (४), यूयं पात स्वस्तिभिः सदा नः (५)

15. Agni: Protector

Rishi: Vasiṣṭhaḥ Maitrāvaraṇih

7.15.1: He brings closest alliance to us

7.15.2: Takes his seat within in all beings

7.15.3: Guards our intimate knowledge

7.15.4: Agni is hawk of heaven (*shyena*)

7.15.5: Riches with hero-powers

7.15.6: May Agni take pleasure in our words

7.15.7: He is the lord of the peoples, placed within

7.15.8: Your desire is towards us

7.15.9: Men come with their thinkings

7.15.10: Pure and purifying flame

7.15.11: Bhaga, the Lord of enjoyment

7.15.12: Diti gives objects of desires; you give Sun and
Bhaga

7.15.13: Protect us from doer of harm

7.15.14: Become a mighty iron city

7.15.15: Guard us at dusk and at dawn

Metre: Gāyatrī (8,3)

[Agni protects us and nourishes us in many ways. He becomes our closest ally. He himself becomes the mighty iron city acting as armour. Agni brings us the power of the creator Savitṛ and power of Bhaga, the divine enjoyer within us. By the power of Agni, we get the objects of our desires. He becomes the hawk of heaven (*shyena*) bringing us the Soma, the delight of existence.]

7.15.1: (He is) bounteous, one to be approached with worship (1). Cast in (his) mouth the offering (2). He brings to us closest alliance (3).

उपसद्याय मीळ्हुषं (1), आस्ये जुहुता हृविः (2), यो नो नेदिष्ठम् आप्यम् (3)
[*nedishtham*: most near, (1.127.11); *āpyam*: alliance;]

7.15.2: He comes to the five peoples of seeing men (1), and takes his seat within in house and house (2). (He is) the seer, the master of the house, the youth (3).

यः पञ्च-चर्षणीः अभि (1), निष्प्रसाद् दमैदमे (2), कविः गृहपतिः युवा (3)
[House: inner body of aspirant]

7.15.3: From every side may Agni guard (2), the knowledge that is intimate to us (1). May he protect us from evil (3).

स नो वेदौ अमात्यम् (1), अग्नी रक्षतु विश्वतः (2),
उत अस्मान् पातु अंहसः (3)

7.15.4: Now have I brought forth a new laud to Agni (1,3), the Hawk of Heaven (2). He wins for us repeatedly the Riches (4).

नवं नु स्तोमं अग्नये (1), दिवः श्येनाय (2), जीजनम् (3),
वस्वः कुविद् वनाति नः (4)

[*shyena*: hawk; (10.11.4) states that, 'the hawk brought the Soma from heaven'. Here Agni is identified with the hawk.
stoma: laud of affirmation]

7.15.5: His glories are desirable for vision (1). (They) are like the Riches with their hero-powers (2), for he flames in front of the sacrifice (3).

स्पाहा॒ यस्यु॑ श्रियो॒ हृशे॑ (1), रुयिः॑ वीरवतो॑ यथा॑ (2), अग्ने॑ यज्ञस्यु॑ शोचतः॑ (3)

7.15.6: May he take knowledge of this cry of 'Vaśhaṭ' (1). May Agni take pleasure in our words (2). He is the carrier of the offerings and most strong for sacrifice (3).

स॒ इमां॑ वैतु॑ वषट्कृतिम्॑ (1), अ॒ग्निः॑ जुषत्॑ नो॑ गिरः॑ (2), यजिष्ठो॑ हव्यवाहनः॑ (3)

7.15.7: O Lord of the peoples, to him we must reach (1); to him the offerings are cast (3). We have placed you within who is luminous in your hero-force, O godhead, O Agni (2).

नि॒ त्वा॑ नश्य॒ विशपते॑ (1), द्युमन्तं॑ देव॑ धीमहि॑ सुबीरम्॑ अग्न॑ (2), आहुत॑ (3)

[*dhīmahi*: placed you within; popular meaning is, 'to meditate' in (3.62.10). The literal meaning given here is relevant because meditation becomes effective only when the deity is placed within.]

7.15.8: Shine through the nights and the days (1). By you, may we have (the protection of) the auspicious fire (2). A hero-force are you (3). Your desire is towards us (4).

क्षण॑ उस्त्रश्च॑ दीदिहि॑ (1), स्वग्रह्य॑ त्वया॑ वृयम्॑ (2), सुबीर॑ त्वम्॑ (3), अस्मृयु॑ (4)

7.15.9: Men illumined come with their thinkings (2), to you for the conquest (1). (They come) to you, the imperishable One, with her thousands (3).

उर्प॑ त्वा॑ सातये॑ (1), नरो॑ विप्रासो॑ यन्ति॑ धीतिभिः॑ (2), उपाक्षरा॑ सहस्रिणी॑ (3)
[her: the supreme nature]

7.15.10: The Agni repels the Rakshasas (1). (He is) the immortal with his brilliant light (2). (He is the) one to be prayed, the pure and purifying flame (3).

अग्नी रक्षांसि सेधति (1), शुक्रशोचिः अमर्त्यः (2), शुचिः पावृक ईड्चं: (3)

7.15.11: Bring us our achievements (1); you have the mastery (2), O son of force (3). May the lord of enjoyment give us the object of our desire (4).

स नो राधांसि (1), आ भुर ईशानः (2), सहसो यहो (3), भगव्यं दातु वार्यम् (4)

7.15.12: O Agni, you give us heroic glory (1), and the divine Creator Sun (Savitṛ) and Lord of enjoyment (Bhaga) (2). The Mother of the finite (Diti) gives us the object of our desire (3).

त्वमग्ने वीरवद् यशो (1), देवश्च सविता भगः (2), दितिश्च दाति वार्यम् (3)

[The importance of both Aditi (mother of the infinite) Diti (mother of finite) is given in (4.2.11).]

7.15.13: O Agni, guard us from evil (1). Protect us against the doer of harm (2). O god, imperishable, burn him with your most afflicting fires (3).

अग्ने रक्षा पो अंहसः (1), प्रति ष्म देव रीषतः (2), तपिष्टैः अजरो दह (3)

7.15.14: You are inviolable; for the protection of men (2), become to us a mighty iron city of hundred fortresses (1,3).

अधा मही न आयसी (1), अनाधृष्टो नृपीतये (2), पूः भवा शतभुजिः (3)

7.15.15: Do you guard us from evil in dusk and in dawn (1), from the bringer of calamity (2). By day and night you are inviolable (3).

त्वं नः पाहि अंहसो दोषावस्तः (1), अधायतः (2), दिवा नक्तम् अदाभ्य (3)

16. Agni: Gives peace and ecstasy

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

- 7.16.1: Immortal messenger of every man**
- 7.16.2: Accomplisher of the divine achievement in man**
- 7.16.3: Flame of light burning straight up**
- 7.16.4: Give us the mortal enjoyments**
- 7.16.5: You, the conscious thinker, perform yajna**
- 7.16.6: Sharpen whatsoever is skilful in thought**
- 7.16.7: Allot to us the wideness of the rays**
- 7.16.8: Give us a peace that hears the truth from afar**
- 7.16.9: Your rapturous tongue brings riches**
- 7.16.10: Desire for inspired knowledge**
- 7.16.11: Godhead carries you on your way**
- 7.16.12: Agni founds ecstasy for the giver**

**Metre: 1,3,5,7,9,11, Br̥hatī (8/8/12/8); 2,4,6,8,10,12,
Satobr̥hatī (12/8/12/8)**

[The immortal Agni becomes the messenger of the mortal aspirant towards the gods. Agni performs the yajna on behalf of the aspirant. He grants peace and ecstasy to the giver. He creates in us the desire for inspired knowledge (*shravasah*). He sharpens our thought and makes it skilful and perfect in expression.]

7.16.1: With this prostration (1), I invoke for you Fire, the son of Energy (2). (He is) the beloved, the traveler most awake to knowledge (3); he carries out well the pilgrim-sacrifice (4). (He is) the immortal messenger of every man (5).

**एना बौं अऽग्निं नमस्ता (1), ऊर्जों नपातम् आ हुवे (2),
प्रियं चेतिष्ठम् अरतिं (3), स्वध्वरं (4), विश्वस्य दूतम् अमृतम् (5)**

7.16.2: He yokes the two shining steeds that bring all enjoyments (1). Being well-fed with the offerings swiftly may he run (2), to the sacrifice (to be worshipped) (4). He is of the perfect Word (3). He is the accomplisher of the riches, the divine achievement of men (5).

स योजते अरुषा विश्वभौजसा (1), स दुद्रवत् स्वाहुतः (2),
सुब्रह्मा (3), यज्ञः (4), सुशम्भी वसूनां देवं राधो जनानाम् (5)

7.16.3: Up stands the flame of light (1), of this bounteous One when the offerings are cast to him (2). His ruddy smoke goes up and touches heaven (3). Men kindle high the Fire (4).

उदस्य शोचिः अस्थात् (1), आजुहानस्य मीळहुषः (2),
उद् धूमासौ अरुषासौ दिविस्पृशः (3), समग्रिम् इन्धते नरः (4)

7.16.4: You are that most glorious messenger whom we create (1). Bring to us the advent of the gods (2). O son of force, give us all mortal enjoyments (3). Give us that which we desire from you (4).

तं त्वा दूतं कृण्महे यशस्तमं (1), देवान् आ वीतये वह (2),
विश्वा सूनो सहसो मर्त्यभोजना रास्व (3), तद् यत् त्वा ईर्महे (4)

7.16.5: O Agni, you are the master of the house (1). You are the Priest of the call in our pilgrim-sacrifice (2). You are the purifying Priest, he in whom are all desirable things (3). (You are) the conscious thinker; sacrifice and reach the object of our desire (4).

त्वमग्ने गृहपतिः (1), त्वं होता नो अध्वरे (2),
त्वं पोता विश्ववार् (3), प्रचेता यक्षि वेषि च वायम् (4)

7.16.6: O strong in will, create the ecstasy for the doer of the sacrifice (1), for you are the founder of ecstasy (2). Sharpen every doer of the rite in the Truth for us (3), and whosoever is perfect in expression and skilful in thought (4).

कृधि रत्नं यजमानाय सुक्रतो (1), त्वं हि रत्नधा असि (2),
आ ने क्रते शिशीहि विश्वम् कृत्विजैः (3), सुशंसो यश्च दक्षते (4)

[*dakshate*: skilful in thought, with discernment;
sushamsa: perfect in expression]

7.16.7: O Fire fed with the offerings (1), let them abide in you, the beloved, the illumined wise (2). May the lords of plenty among men, who travel (3), allot to us the widenesses of the Rays (4).

त्वे अग्ने स्वाहुत (1), प्रियासौः सन्तु सूरयः (2),
यन्तारो ये मधवानो जनानाम् (3), ऊर्बान् दद्यन्त गोनाम् (4)

7.16.8: Goddess Ila having hands of light (1), sits (3), in a gated house filled with her fullness (2). O forceful Agni, from the doer of harm and the censurer, deliver them belonging to such houses (4). Give to us the peace that hears the Truth from afar (5).

येषाम् इक्षा धृतहस्ता (1), दुरोण आ अपि प्राता (2), निषीदति (3),
तान् त्रायस्व सहस्य द्रुहो निदो (4), यच्छा नः शर्म दीर्घश्रुत् (5)

[*nida*: censurer, bondage; *prātā*: filled with her fulnesses;

Line 5: “Eternity speaks, none understands its word”, observes Sri Aurobindo in Sāvitri. Man is so much lost in the clamour, bustle and din of his desires, ego-movements, aimless thoughts and mechanical drives, that he can hardly hear the intimations of the Higher Truth. What he listens to is mostly his own voice, in fact the many voices of his several personalities. The saving word cannot get to him in this medley of noises. Man needs to find his poise in Peace if he would

hear the voice of Truth. And this Peace is much more and other than the quiet or the calm that can be created by human will. These can be disturbed by contrary vibrations. But not so the solid Peace that is in the giving of Agni. It is ever undisturbed and always open to the harmonies of the Spirit. (MPP)]

7.16.9: You are the bearer of the oblation with your mouth and great is your knowledge (2). With your rapturous tongue (1), bring the riches to our lords of the plenty (3). Hasten on its way our gift of the offering (to them) (4).

स मन्द्रया च जिह्या (1), वह्निः आसा विदृष्टः (2),
अग्नेरुद्यिं मधवदभ्यो न आ वह (3), हृव्यदाति च सूदय (4)

7.16.10: Because of our desire for the great inspired knowledge (2), some give to us the achieving plenitudes of the power of the Horse (1). Bring them safe out of all evil (3), by your hundred cities (which are) fortresses of rescue, O most young godhead (4).

ये राधांसि ददति अश्या मधा (1), कामेन श्रवसो महः (2),
तान् अंहसः पिषृहि (3), पृतुभिः त्वं शतं पूर्भिः यविष्ट्य (4)

[*partṛbhiḥ*: fortresses of rescue; *pūrbhiḥ*: cities;]

7.16.11: The divine giver of your Treasure (1), desires from you the full pouring of the oblations (2). Pour out and fill (3). Then the godhead carries you on your way (4).

देवो वौ द्रविणोदाः (1), पूर्णा विबषि आसिचम् (2),
उद्वा सिञ्चन्धम् उपं वा पृणधम् (3), आदिद् वौ देव औहते (4)

[Line 4: (alt.): brings to you the Riches;

dravinodā: giver of treasure; epithet for Agni, in (1.15.7, 8, 9); Soma in (5.46.4).

Only when the human aspirants gives himself completely without reservation, then the deity completely takes charge of the devotee's work and carried him on his way to perfection. Till then, our striving, with its ups and downs is essential.]

7.16.12: The gods have made him (3), the Priest of the call of the pilgrim sacrifice (1). (He is) the conscious thinker, the carrier of flame (2). Agni finds the ecstasy and the heroic strength (4), for the man who performs the sacrifice for the giver (5).

तं होतारम् अध्वरस्यु (1), प्रचेतसं बहिं (2), देवा अकृष्णवत् (3),
दधाति रत्नं विधुते सुवीर्यम् (4), अग्निः जनाय दाशुषे (5)

17. Agni: Subtle doors of aspiration

Rishi: Vasiṣṭhaḥ Maitrāvaraṇih

7.17.1: Sacred grass spread wide

7.17.2: The doors of aspiration swing open

7.17.3: Go and sacrifice to the gods

7.17.4: Gladdens the immortal gods

7.17.5: May our yearning become Truth

7.17.6: You are the son of energy

7.17.7: Found for us the ecstasies

Metre: Dvipadā Trishṭup (11,2)

[Aspiration (*ushatīḥ*) forges the bridge between the high and low, between man and gods. Man seeks intensely to acquire what he has not. This is the effort of aspiration.]

7.17.1: O Fire, become high kindled with the plenty of your fuel (1). Let the sacred grass be spread wide (2).

अग्ने भव सुषमिधा समिद्धः (1), उत बहिः उर्विया वि स्तृणीताम् (2)

7.17.2: Let the doors of aspiration swing open (1). Bring here the aspirant gods (2).

उत् द्वारं उशतीः वि श्रयन्ताम् (1), उत् देवान् उशत् आ वह इह (2)

[The opening of the divine doors in the subtle body is mentioned in many Āpri mantrās such as (1.13.6), (1.142.6), (2.3.5), (9.5.5) etc.

ushatīḥ dvara: doors of aspiration;

ushata devān: gods who help us in realizing our aspiration]

7.17.3: O Agni, go and sacrifice to the gods with the offering (1). Make good the ways of the pilgrim-sacrifice (2), O knower of all things born (3).

अग्ने वीहि हुविषा यक्षि देवान् (1), स्वध्वरा कृणुहि (2), जातवेदः (3)

7.17.4: He makes good the ways of the pilgrim-sacrifice, the knower of all things born (1). He sacrifices (2), and gladdens the immortal gods (3).

स्वध्वरा करति जातवेदा (1), यक्षद् देवान् (2), अमृतान् पिप्रयच्च (3)

7.17.5: Conquer all desirable things, O conscious thinker (1). May our yearning today become the Truth (2).

बंस्व विश्वा वार्योणि प्रचेतः (1), सत्या भवन्तु आशिषो नो अद्य (2)

7.17.6: They have established you as the carrier of offerings, O Fire (1). (The gods have established you) as the Son of Energy (2).

त्वाम् ते दधिरे हव्यवाहैं देवासौ अग्न (1), ऊर्ज आ नपातम् (2)

7.17.7: May we be those who give to you, the godhead (1). Going vast upon your way, found for us the ecstasies (2).

ते तै देवाय दाशतः स्याम् (1), महो नो रत्ना वि दध इयानः (2)

Section 2. Indra and Birth of Vasiṣṭha: Sūktās (18-33)

18. Indra: Achieves the impossibles

Rishi: Vasiṣṭhaḥ Maitrāvaraṇih

- 7.18.1: Forefathers obtained all desirables from you**
 - 7.18.2: Seer within**
 - 7.18.3: Words seeking godhead**
 - 7.18.4: We milk you like a milch cow**
 - 7.18.5: Indra's help to Sudāsa**
 - 7.18.6: Overcome foes with inspired knowledge**
 - 7.18.7: Benignant helpers (*shivāsah*)**
 - 7.18.8: Evil-thoughted foes of Sudāsa**
 - 7.18.9: Paruṣhnī river**
 - 7.18.10: Maruts create inspired knowledge**
 - 7.18.11: Twentyone foes killed**
 - 7.18.12: Friends of Indra**
 - 7.18.13: Conquer those whose speech destroys**
 - 7.18.14: Numerous foes defeated only because of Indra**
 - 7.18.15: Tr̥tsu and Sudāsa**
 - 7.18.16: Indra baffled the wrath of foes**
 - 7.18.17: Indra can achieve apparently impossibles**
 - 7.18.18: The assailant Bheda**
 - 7.18.19: Ajās offered the life-energy**
 - 7.18.20: Your right thinkings are beyond our vision**
 - 7.18.21: Parāshara seer and Vasiṣṭha**
 - 7.18.22: Gift of ray-cows and brides**
 - 7.18.23: Four horses gifted which pervade earth**
 - 7.18.24: Seven worlds praise Sudāsa**
 - 7.18.25: Maruts serve Sudāsa**
- Metre: Triṣṭup**

[The next 15 sūktās 18-32 deal with Indra, the lord of divine mind. To identify Indra of the Veda with the Indra described in purāṇas is a great mistake. Indra in the Veda is a benevolent cosmic force helping human beings in attaining all-around perfection both individually and in society. He is described by epithets used to signify the supreme brahman in the Upaniṣads such as, 'Lord of existence', (1.54.7), (5.32.11) etc., and 'he cannot be attained by mere effort or rituals'.

Many of the mantrās in these 15 sūktās deal with the protection offered by Indra to individuals who have suffered the assaults from the forces of ignorance. These hostile forces are forces of falsehood which conceal truth or divide the truth into mutually opposing chunks. Indra also battles the evil forces at the cosmic level with names such as Vṛtra (tearer), Ahi (snake) and Paṇis (who are hoarders) whose chief is Vala who hides the cows of knowledge.

Vṛtra blocks the flow of the divine energies (rivers) and prevents them from reaching earth. For more information on Indra, see the compact book, 'Essentials of Rig Veda' (SAKSI).]

7.18.1: O Indra, our forefathers (1), who were your adorers, obtained all the desirable things from you (2). O one strong to conquer (6), to the seeker of gods, you give riches (5); you give milch cows which give good milk of knowledge (3); you give life-energies (4).

त्वे ह यत् पितरः चित् न इन्द्र् (1), विश्वा वामा जंरितारो असंन्वन् (2),
त्वे गावः सुदुघुः (3), त्वे हि अश्वाः (4), त्वं वसु देवयुते (5), बनिष्ठः (6)

[*vāmā*: all desirables, (6.1.9);

vanishṭhaḥ: one strong to conquer]

7.18.2: You dwell with your illuminations like a king with his wives (1). You are the knower and the seer within (2). O Indra, who is praised with golden words, (give us) Ray-cows and the life energies (3). Sharpen the riches to us, who desire to serve you (4).

राजेव् हि जनिभिः क्षेषि एव अव् द्युभिः (1), अभि विदुः कविः सन् (2),
पिशा गिरौ मधवन् गोभिः अश्वैः (3), त्वायतः शिशीहि राये अस्मान् (4)
[*tvāyatāḥ*: desire to serve you, (1.53.3, 6.23.7);
abhi: within, (7.15.2, 8.72.2)]

pishā: golden (S); (occurs only once). *pishanga*: golden-red, (2.3.9)]

7.18.3: These delightful words, seeking the godhead, are approaching you (2), in an earnest competition (as it were) (1). May your riches come to us by a path which is downwards (or facing us) (3). O Indra, may we be in your peace and in your right thinkings (4).

इमा उं त्वा पस्पृधानासो अत्र (1), मन्द्रा गिरौ देवयन्तीः उप स्थुः (2),
अर्बाची ते पथ्या राय एतु (3), स्याम ते सुमतौ इन्द्र शर्मन् (4)

[*devayantīḥ*: seeking the godhead, (7.10.3, 3.6.3)]

In Veda, the mantrās are not mere passive intonations. When they are uttered by an aspirant, they seek the deity to whom they are uttered.]

7.18.4: (O Indra), desirous of milking you like a milch-cow in a perfect pasture (1), Vasiṣṭha has released these soul-thoughts to you (2). Everyone calls you as the lord of the Ray-cows (3). May Indra, in his right-mindedness, desire to come to us (4).

धेनुं न त्वा सुयवसे दुक्षन् (1), उप ब्रह्माणि ससुजे वसिष्ठः (2),
त्वाम् इत् मे गोपति विश्व आह (3), आन् इन्द्रः सुमतिं गन्तु अच्छ (4)

[*sas̄jimahe*: (we) release, (6.10.37);

Indra is the cow; the riṣhi milks him. This idea is in (1.4.1) and other places.]

7.18.5: In the waters (of the river) which were spread wide (1), Indra found a fording place to cross easily (the river) for Sudāsa (2).

अणांसि चित् पप्रथाना (1), सुदास इन्द्रौ गाधानि अकृणोत् सुपारा (2),
शर्वेन्तं शिम्युम् उचर्थस्य नव्यः शापं सिन्धूनाम् अकृणोत् अशस्तीः (3)

[The second half is very vague and not translated here. S thinks that the curse of Indra became rivers. According to S, the river in line 1 is Parushni. The devotee Sudasa and the help given by Indra to him appear in several mantrās in many maṇḍalās.

dāsa: usually it refers to the hostile forces as indicated by *das*, to cut. It also has the meaning of giver. *dāsvān* (4.2.7) means bounteous *sudāsa* means one gives generously the auspicious gifts indicated by prefix *su*.

gādhām: fording places, (10.106.9)

paprathāna: (while) growing wide, 5.15.4]

7.18.6: Turvasha (a devotee) was interested in performing the yajna rite with the frontal offerings (for obtaining riches) (2). He used his inspired knowledge to overcome the foes, Druhyu and Bhṛgus (3). Like a friend helping a friend, Indra rescued (Turvasha) from the surrounding foes (4).

पुरोळा इत् तुर्बशो यक्षुः आसीद् (1), राये मत्स्यासो निशिता अपीब (2),
श्रुष्टिं चक्रुः भृगवो द्रुह्यवश्च (3), सखा सखायम् अतरत् विषूचोः (4)

[*vishūchoḥ*: surrounding; *puroḍa*: frontal offering; a special cake *puroḍāsha*

Bhṛgu is the name of a family of seers also.]

7.18.7: Indra being rapturous recovers the Ray-cows from the Tr̄tsu foes for the Āryan (2). He goes to battle the hostile foes (3). The mature worshippers, those who chant auspicious words, those who are benignant helpers glorify Indra (1).

आ पूर्वसां भलानसां भनन्ता अलिनासो विषाणिनः शिवासः (1),

आ यो अनयत् सधुमा आर्यस्य गव्या तृत्सुभ्यो (2), अजगन् युधा नृन् (3)

[The meanings of *alināsaḥ* and *viṣhāṇintah* in line 1 are not clear. Each occurs only once in RV;

bhanati: chants, (6.11.3)]

7.18.8: The evil-thoughted (*durādhya*) and unconscious (*achetasa*) (enemies of Sudāsa), crossing the banks of the infinite (*aditi*) Paruṣhṇi (river) shattered its banks (1). By the greatness (of Indra), (Sudāsa) pervaded the earth (2). Chāyamāna, one who has vision and seer of truth (*kavi*) rests after his travels (3).

दुराध्यो अदिति स्वेवयन्तो अचेतसो वि जंगृष्टे परुष्णीम् (1),

महा अविव्यक् पृथिवी (2), पत्यमानः पशुः कुविः अशयत् चायमानः (3)

[*chāyamāna*: He is assisted by Indra, according to (6.27.5). But S renders him as a foe of Sudāsa and thus a friend of hostiles. S also makes ‘kavi’ also a name of a hostile being.

pashushe: one who has vision, (1.127.10); *kavi*: seer of truth;

ashayat: lays down, (3.1.11);

patyamānaḥ: walk, travel, (6.27.6), (6.65.3)]

7.18.9: (The waters of) Paruṣhṇi reached their goal, not wandering away from it (1). The swift steeds (of Sudasa) reached their desired place (2). Indra makes the idle-talking persons and the hostiles with their numerous progeny subject to Sudāsa (3).

ईयुः अर्थं न न्यर्थं परुष्णीम् (1), आशुः चन इत् अभिपित्वं जगाम (2),

सुदास इन्द्रः सुतुकान् अभित्रान् अरन्धयन् मानुषे वध्रिवाचः (3)

[Paruṣhṇi is one of 10 rivers mentioned in (10.75.5). Line (1) is confirmed in (8.74.15); Gopāvana Ātreya states: 'I have marked out your true course.

āshavah: swift steeds, (1.140.3);

nyartham: away from the goal]

7.18.10: They (Maruts) had the dappled cows (4), and were sent by Pṛśhṇi hastening (to earth) (1,5). Being conscious they approached the friend (Indra) according to usual practice (3), like a Rray-cow from the pasture without guard (2). They created the inspired knowledge, the life-energy (*niyuta*) and the delights (7).

ईयुः (1), गावो न यवसृत् अगोपा (2), यथाकृतम् अभि मित्रं चितासः (3), पृश्निगावः (4), पृश्निप्रेषितासः (5), श्रुष्टि चक्षुः (6), नियुतो रन्तयश्च (7)

[Maruts are the gods associated with both intense energy and mental movements. They are hymned as a group *gāna*. They are active associates of Indra and are called as 'brothers of Indra'. Their father is the divine life-energy Vāyu. Sometimes they are called as children of Rudra. The 4 hymns 56-59 in this Maṇḍala deal with Maruts.

īyuh: sent hastening; *shruṣṭi*: inspired knowledge;

niyuta: steeds, life-energy; *rantayah*: delights; playful mood (S)]

7.18.11: The king filled with inspiration, killed twentyone foes on the banks of Parushni (1), as easily as a strong priest chops off the barhi grass in the sacrificial house (2). The hero Indra created them (Maruts) (for assisting the king) (3).

एकं च यो विंशतिं च श्रवस्या वैकर्णयोः जनान् राजा न्यस्तः (1), दुस्मो
न सद्गुन् नि शिशाति बृहिः (2), शूरः सर्गम् अकृणोत् इन्द्रे एषाम् (3)

[*vaikarṇayoh*: two banks of Parushni (S);

shravasyā: one filled with inspiration, (6.1.11)]

7.18.12: Then the vajra-armed Indra drowned (2), (the foes) Shruta, Kavasha, Vṛddha, Druhyu in the waters (1). Those desiring to enjoy your friendship (4), choose you for a friend (3).

अथ श्रुतं कृवषं वृद्धम् अप्सु अनु द्रुह्युं (1), नि वृणक् वज्रबाहुः (2)
वृणाना अत्र सर्व्याय (3), सर्व्यं त्वायन्तो ये अमदन् अनु त्वा (4)

7.18.13: Indra quickly destroyed by his might all the strongholds of the foes, including the seven cities (1). He gave the dwelling of the son of Anu to Tṛtsu (2). By means of the knowledge, may we be able to conquer those who have speech that destroys (3).

वि सूचो विश्वा दृहितानि एषाम् इन्द्रः पुरः सहसा सुप्त दर्दः (1),
वि अनवस्य तृत्सवे गयै भाक् (2), जेष्म पूरुं विदर्थे मृध्रवाचम् (3)

[*vibhāk*: gave]

7.18.14: Desiring (to steal) the Ray-cows followers of Anu and Druhyu and other foes (1), numbering sixty six thousand six hundred and sixty (2,4), were flattened (3), by the devotee devoted to work (Sudāsa) (5). All these acts are possible only through the heroic strength of Indra (6)

नि गव्यवो अनवो द्रुह्यवश्च (1), षष्ठिः शता (2), सुषुपुः (3), षट् सहस्रा
षष्ठिः वीरासो अधि षट् (4), द्रुवोयु (5), विश्व इत् इन्द्रस्य वीर्यौ कृतानि (6)

[*ni siśhupu*: lay flat in death; the number in (2,4) only indicates that the number is large. Note that the number is mentioned with the thousands in the end.

śaṣṭhīḥ (60), *śhata śhat* (600), *sahasrā śaṣṭhīḥ adhi śhat* (66000), giving 66660.]

7.18.15: Indra with the Tṛtsus overran and routed (1), these hostile powers who are also cheaters (3), and they fled on a downward course like waters (2). Being discomfited, they abandoned all their enjoyments (possessions) to Sudāsa (4).

इन्द्रेण एते तृत्सवो वेविषाणा (1), आपो न सृष्टा अधवन्त् नीर्चीः (2),
दुर्मित्रासः प्रकलवित् (3), मिमाना जहुः विश्वानि भोजना सुदासै (4)

[Here Indra is assisting Tr̄tsu. This feature is in line 2 of (7.18.13). This is so in (7.18.19), (7.83.6), (7.83.8). Strangely s interprets this mantra as a fight between Indra and Tr̄tsus.

mimāna: shaped, (5.2.3); shaped by their adversities;

prakalavit: cheating like traders (Yāska)

veviṣhāna: were routed, (occurs once); based on *vevishat*: to over run, (3.2.10);]

7.18.16: Indra has scattered all over the earth the attackers (2), the hostiles who are opposed to Indra, who steal the offerings (to gods) (1). By his wrath, Indra has baffled the wrath of his foe (3). (The foe) advancing on the path (against Sudasa) turned away from his path (4).

अर्धं वीरस्य शृतपाम् अनिन्द्रं (1), परा शर्धन्तं नुनुदे अभि क्षाम् इन्द्रौ (2),
मन्युं मन्युम्यो मिमाय (3), भेजे पथो वर्तनिं पत्यमानः (4)

[*ardham*: In Veda, ‘ar’ is a modification of ‘r’. The meaning *r̄dhak* is ‘make separate’, ‘wide apart’. Hence, *ardham*: those who divide, the hostiles; the common meaning of ‘half’ is a special case of this general meaning; *shardantam*: attackers, (10.69.12);]

7.18.17: Indra can get a supreme (gift) (*tat*) (*ekam*) from an indigent (1). He can make a goat kill a lion (2). He can divide a post by a needle (3). (No wonder) that he has given all enjoyments to Sudāsa (4).

आघ्रेण चित् तत् उ एकं चकार (1), सिंहौ चित् पेत्वेना जघान (2), अव सूक्तीः वेश्या अवृश्त् इन्द्रः (3), प्र अयच्छृत् विश्वा भोजना सुदासै (4)

[*veshya*: needle; *srakti*: post;

Indra can achieve apparently impossible things]

7.18.18: Forever, your enemies are subdued (1). Obtain the subjection of the assailant Bheda (2). O Indra, hurl your sharp Vajra-weapon against him (Bheda) (4), who does evil acts against human beings who praise you (3).

शश्वन्तो हि शत्रवो रारधुः (1), तेऽभेदस्य चित् शर्धैतो विन्दु रन्धिम् (2),
मर्तन् एनः स्तुवतो यः कृणोति (3), तिग्मं तस्मिन् नि जहि वज्रमिन्द (4)
[*shardhatām*: one who challenges or attacks, (8.19.20);
Bheda is mentioned in (7.33.3) and (7.83.4).]

7.18.19: In the all-forming labour, Indra destroyed Bheda (2). Then Yamunā and Tr̄tsūs praised him (1). (The classes of beings) Ajās, Shigrūs, Yakṣhās (3), have offered the principle part (head) of the life-energy (*ashva*) as offering (4).

आवृत् इन्द्रं यमुना तृत्सवश्च (1), प्र अत्र भेदं सर्वताता मुषायत् (2),
अजासंश्च शिग्रवो यक्षवश्च (3), बलिं शीर्षाणि जघ्नुः अश्यानि (4)

[Note Yakṣhās etc., are not human beings. *yakṣha* means ‘occult power’ in (4.3.13). *yakṣhi*, *yakṣhat* mean ‘to perform yajna’. *bali* does not mean animal sacrifice.]

7.18.20: O Indra, all your right thinkings and your riches (known) in ancient times are beyond our vision (1), like the dawns (2). Even the new ones (are beyond our vision) (3). You have killed Devaka, son of Manyamāna (4). By yourself, you have shattered Shambhara of vast light (5).

न त इन्द्र सुमतयो न रायः संचक्षे पूर्वा (1), उषसो (2), न नूत्राः (3),
देवकं चित् मान्यमानं जघन्थ (4), अव तमना वृहतः शम्बरं भेत् (5)
[*samchakṣhe*: for vision, (1.127.11)]

7.18.21: The (sage) Parāshara, the destroyer of hundreds of hostiles and Vasishtha (2), have glorified you in every dwelling, desiring you (1). They do not forget the friendship of their benefactor (3). Auspicious days are dawning for the illumined seers (4).

प्र ये गृहात् अम्मदुः त्वाया (1), पराशरः शतयांतुः वसिष्ठः (2),
न तै भोजस्य सुख्यं मृष्णन्त (3), अधा सूरिष्यः सुदिना व्युच्छान् (4)

[Yāska states that Parāshara is a grandson of Vasishtha, the son of his son Shakti. Parāshara is also an epithet for Indra, as stated in RV (7.104.21), since he destroys the foes. Parāshara is considered as the most lyrical seer in RV. His mantrās are in Maṇḍala 1.

bhojasya: *bhoja* and its Vibhakti variants occur 9 times in (10.107), with the meaning of one who enjoys and one who grants enjoyment to others. Here it means benefactor. *Bhoja* is also the name of a king.]

7.18.22: O Agni, availing the gift of Sudāsa, son of Pijavana (2), I go around the house (respectfully) chanting like the priest of invocation (3). The grandson of Devavata (gave) two hundred ray-cows and brides with two chariots (1).

द्वे नसुः देववतः शते गोः द्वा रथा बृधूमन्ता (1),
सुदासः अहैन् अग्ने पैजवनस्य दान् (2), होतैव सद्ग पर्येभि रेभन् (3)
[*arhan:* availing, (10.2.2)]

7.18.23: Four (horses) most appropriate for gift were given to me by Sudāsa, the son of Pijavana (1). The four are well decorated, capable of moving straight in difficult terrains and they can pervade the earth (2). May they carry the progeny of Sudasa for getting inspired knowledge for their children (*tokāya*) (3).

चूत्वारौ मा पैजवृनस्य दानाः स्मद्विष्टयः (1), कृशनिनों निरेके
 कृज्ञासौ मा पृथिविष्टाः (2), सुदासः तोकं तोकाय श्रवसे वहन्ति (3)
 [sudāsaḥ tokam: the children of Sudāsa; the god-powers
 residing within Sudāsa]

7.18.24: His inspiration spreads through the wide heaven and earth (1). He, the apportioner (of riches, has distributed all his riches upon every (good) person (2). The seven (worlds) praise Sudāsa as if he were Indra (3). For him, the flowing rivers (*sravataḥ*) have destroyed the (hostile) Yudhyāmadhi in battle (4).

यस्य श्रवो रोदसी अन्तः ऊर्बी (1), शीर्षो-शीर्षो विभभाजा विभक्ता (2),
 सप्तेत् इन्द्रं न स्वतो गृणन्ति (3), नि युध्यामधिम् अशिशात् अभीकै (4)
 [vibhaktā: the apportioner of wealth, (5.46.6), one who
 distributes, (epithet for Agni), (1.27.6); sapta: seven worlds (S);
 shīrṣhṇe-shīrṣhṇe: head and head, every person;]

7.18.25: (O Indra), may the leaders, Maruts serve this (Sudāsa) (1), as you (served) Divodāsa, father of Sudāsa (2). Protect the home of the son of Pijavana (3). May the strength of those eager for work be undecaying and indestructible (4).

इमं नरो मरुतः सश्रत अनु (1), दिवोदासं न पितरं सुदासः (2),
 अविष्टना पैजवृनस्य केतं (3), दूषाशं क्षत्रम् अजरं दुवोयु (4)
 [duvoyu: duvah-yu: one desirous of activity; the post-fix *yu*
 indicates seeking as in *devayu*, (seeker of gods) etc.]

19. Indra: God-mind

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇiḥ

7.19.1: You depart from the house of non-giver

7.19.2: Protected Kutsa and subjugated Shuṣhma

7.19.3: Protected Trasadasyu

7.19.4: You are one with god-mind

7.19.5: Destroyed ninety-nine cities of hostiles

7.19.6: Our soul thoughts and plenitudes reach you

7.19.7: Guard us with the steeds from the beyond

7.19.8: May we feel loved in approaching you

7.19.9: Paṇis part from their riches by the power of mantra

7.19.10: Protector of man

7.19.11: Grant us plenitude and stability

Metre: Triṣṭup

[The eleven mantrās fall into three categories. First of all, Indra overcomes the evil forces such as Shushma, one who dries up the essence, Kuyava, Namuchi, Dhuni, Chumuri and Vṛtra, the coverer who blocks the rivers. Secondly he helps and offers protection to devotees like Kutsa, Trasadasyu, Puru, Sudasa and others. The advent of gods in man is possible only when these hostiles are removed. In the third group are the epithets and prayers addressed to Indra. Verse 8 states, ‘may we feel loved in approaching you’. Verse 11 requests for the grant of the plenitude and for stability. Note that Indra is impelled to act by the soul-thoughts (brahma) of the riṣhis.]

7.19.1: (O Indra), you are fierce like a sharp-horned bull (1). Solely, by yourself you expel all the workers (among the hostiles) (2). You always depart from the house of a nongiver (3). For the person who presses the Soma, you grant him knowledge (4).

यः तिर्गमशृङ्गो वृषभो न भीमं (1), एकः कुष्ठीः च्यावयति प्र विश्वाः (2),
यः शश्वतो अदाशुषो गर्यस्य प्रयन्ता असि (3), सुवितराय वेदः (4)

[*prayanti*: depart, (3.9.3); go forward, (3.12.1)]

7.19.2: O Indra, you protected Kutsa (1), helping him with your own body in the battle (2). You completely subjugated (the hostiles) Dāsa, Shuṣṭha, Kuyava (3), and (gave) their gains to the son of Arjuni (Kutsa) (4).

त्वं ह त्यत् इन्द्र कुत्सम् आवः (1), शुश्रूषमाणः तन्वा समर्ये (2),
दासं यत् शुष्टं कुर्यावं न्यस्मा अरन्धय (3), आर्जुनेयाय शिक्षन् (4)

[Kutsa, a great devotee of Indra is mentioned in 25 mantrās of RV. He is also the seer of some RV mantrās.]

7.19.3: O violent overthrower, by your face (1), you have guarded the caster of offering, Sudāsa, with all your protections (2). You have protected Trasadasyu, the son of Purukutsa (3), and Puru (5), in the battles involving the killing Vṛtrās who wanted to possess the field (earth) (4).

त्वं धृष्णो धृष्टा (1), वीतहव्यं प्रावो विश्वाभिः ऊतिभिः सुदासम् (2),
प्र पौरुकुत्सिं त्रसदस्युम् आवः (3), क्षेत्रसाता वृत्रहत्यैषु (4), पूरुम् (5)

[*vītahavya*: caster (*vīta*) of offering, (6.15.3); Trasadasyu, son of Purukutsa is the riṣhi of (4.42), (5.27) and (9.110). In (4.42.3), he states, ‘I am Indra, I am Varuṇa . . .’. He is the man turned into god.]

7.19.4: O one with god-mind (*nirmāṇa*), you with Maruts (1), lord of horses, have killed numerous Vṛtrās for (making possible) the advent of the gods, (2). On behalf of (devotee) Dabhitī, you have killed with your Vajra (4), the Dasyu foes, including Chumuri and Dhuni (3).

त्वं नृभिः नृमणो (1), देववीतौ भूरीणि वृत्रा हर्यश्च हंसि (2),
त्वं नि दस्युं चुमुरिं धुनिं (3), च अस्वापयो दभीतये सुहन्तुं (4)

[*suhantu*: auspicious killer, Vajra-weapon]

7.19.5: O Vajra-armed, your energies (are well-known) (1). You quickly destroyed the ninetynine cities (of the hostiles) (2). You entered the hundredth (city) for your residence (3). You have killed Vṛtra and killed Namuchi (4).

तवं च्यौद्वानि बज्रहस्तं तानि (1), नवं यत् पुरो नवतिं चं सूद्यः (2),
निवेशने शततम् आविवेषीः (3), अहन् च वृत्रं नमुचिम् उताहन् (4)

7.19.6: O Indra, eternal are the enjoyments (1), which you bestowed on the giver, Sudāsa who lavishes the offerings (2). O mighty one, I yoke the mighty steeds (to your car) (3). Our soul-thoughts (hymns) and the plenitude reach you, one with many energies (4).

सना ता ते इन्द्र भोजनानि (1), रातहव्याय दाशुर्वे सुदासै (2),
वृष्णे ते हरी वृष्णा युनज्मि (3), व्यन्तु ब्रह्माणि पुरुशाक् वाजम् (4)

7.19.7: O Strong One, O One with strong steeds from beyond (2,4), may we not be surrounded by evil (*agha*) (1,3). Guard us with the unbreakable armour (*varūthaiḥ*) (5). May we be dear to you among the illumined seers (6).

मा (1), ते अस्यां संहसावन् (2), परिष्टौ अघाय भूम (3), हरिवः परदै (4),
त्रायस्व नो अवृकेभिः वर्स्यैः (5), तवं प्रियासः सूरिषु स्याम (6)

[Also in TS (1.6.12.17);

mā parīṣṭau: not surrounded; *avṛkebhīḥ*: unbreakable; which cannot be hurt by the wolf-demon Vṛka;]

7.19.8: May we feel loved in approaching you, Maghavan (1). May we rejoice in the refuge of your friends, the leaders (Maruts) (2). To bestow your benedictions (or felicity) on (the devotee) Atithigva (4), you killed Turvasha and Yadu (3).

प्रियास इत् ते मधवन् अभिष्टौ (1), नरो मदेम शरणे सखायः (2),
नि तुर्वशं नि याद्वं शिशीहि (3), अतिथिगवाय शंस्यं करिष्यन् (4)

[*sakhāyah narah*: friendly powers; friends who are the leaders;
abhishtau: in your approach, (5.41.9)]

7.19.9: O Maghavan, in approaching you at once (1), the speakers of the word, the leaders, chant the utterances (2). By their callings, they made the Paṇis to part (with their hoarded wealth) (3). Choose us to be among those who are yoked to you (4).

सद्यः चित् नु तै मधवन् अभिष्टौ (1), नरः शंसन्ति उक्थशासं उक्था (2),
ये ते हवेभिः वि पृणीन् अदाशन् (3), अस्मान् वृणीष्व युज्याय तस्मै (4)

[*uktha*: utterances, (4.3.4); *shamsanti*: chant;

uktha shāsa: speakers of the word, (4.2.16)

Here the hoarders, Paṇi, seem to part with the stolen wealth of ray-cows voluntarily without a fight. The power of the potent word was sufficient for the Paṇi to give up.]

7.19.10: O most strong among the strong ones, this affirming laud (*stoma*), addressed to you is in our front (1), along with the giving of the riches (2). O Indra, during the Vṛtra-killing battles be auspicious to them (the gods and men) (3). O Hero, become the friend and protector of men (4).

एते स्तोमा नरां नृतम् तुभ्यम् अस्मद्ग्रंथो (1), ददतो मधानि (2),
तेषाम् इन्द्र वृत्रहत्ये शिवो भूः (3), सखा च शूरौ अविता च नृणाम् (4)

[*nṛṇām*: men, (3.16.4); man's race, (2.1.1);

shivah: auspicious benignant helper;]

7.19.11: O hero, Indra, you are praised by us (1). Impelled by our soul-thoughts (or hymns), become the increaser of the body, guarded by you (2). Grant us the plenitude and stability (3). Forever protect us with all kinds of welfare (4).

नू इन्द्र शूर स्तवमान (1), ऊती ब्रह्मजूतः तन्वा वावृथस्व (2),
उपं नो वाजान् मिमीहि उपं स्तीन् (3), युयं पात स्वास्तिभिः सदा नः (4)

[*stīn*: stability, (10.148.4); dwelling (S).]

20. Indra: His cosmic birth

Rishi: Vasiṣṭhaḥ Maitrāvaraṇiḥ

- 7.20.1: Indra enters the body of man**
- 7.20.2: Gives Sudāsa access to the Sun-world**
- 7.20.3: Combatant without need of steeds**
- 7.20.4: Filled earth and heaven**
- 7.20.5: Aditi gave birth to Indra**
- 7.20.6: Devotee does not suffer loss**
- 7.20.7: By Indra's treasure a man will be as if immortal**
- 7.20.8: Your dwelling is full of gladness and protects men**
- 7.20.9: Stoma is being intoned**
- 7.20.10: Those who labour to reach you**

Metre: Triṣṭup

[This sūkta of 10 mantrās has several topics. It clearly mentions the distinction between the birth of Indra as a cosmic power, and his birth in a human being. Aditi, the goddess of infinity is the mother of this cosmic power (verse 5). Indra, by his own self-law, the law of his nature, is born in a human being (verse 6). A human being, who respectfully approaches Indra, is amply rewarded. Indra abides in him in all his activities (verse 6). Note that it is Indra who establishes the impulsions in human beings so that they approach the gods.]

7.20.1: Born by the power of his own self-law, the fierce one, by his own strength (1), did all the works that has to be done with the strength of hero (2). The youthful Indra, entering the house of man with his protecting powers (3), saves us from great sins (4).

उग्रो जंज्ञे वीर्याय स्वधावान् (1), **चक्रिः अपो नर्यो यत् करिष्यन्** (2),
जग्मि: युवा नृषदनम् अबोभिः (3), **त्राता न इन्द्र एनसो महः चित्** (4)

[*narya*: strength of a hero, (7.1.21);

Line 3: Indra enters the subtle body of man.]

7.20.2: Being full of strength, Indra killed Vṛtra (1). The hero guards the adorer with his powers of increasing (or protection) (2). Indeed, to Sudāsa, he gives access to the wide world (Sun-world, *u loka*) (3). To the giver, he repeatedly gives the riches (4).

हन्ता वृत्रमिन्दः शूशुवानः (1), प्र आवीत् नु वीरो जरितारम् ऊती (2),
कर्ता सुदासे अहु वा उ लोकं (3), दाता वसु मुहुः आ दाशुषे भूत् (4)

[*aha*: indeed, (2.10.2);

shūshuvānah: being full of strength, (4.27.2), increasing, (10.28.9)]

7.20.3: He is a combatant without any steeds, engaged in battles and is a hero in them (1). He is the hero; from his birth he has overcome foes; (he is) inviolable (2). With perfect strength, Indra scatters the enemies in battles (3). He has destroyed those who makes themselves his enemies (4).

युध्मो अनन्वा खंजकृत् समत् वा (1), शरैः सत्राषाइ जनुषा ईम् अषाङ्क्षः
(2), व्यास् इन्द्रः पृतनाः सु ओजा (3), अधा विश्वं शत्रूयन्तं जघान (4)

[*khajakṛt*: engaged in battles, (6.18.2);

samat-va: hero in battles, (5), (6.18.2);

shatrūyatām: those who make themselves his enemies, (5.4.5, 5.28.3);

Line 1: Indra does not need steeds for battling]

7.20.4: O puissant one, Indra, you have filled the two, earth and heaven with your great mights (1). O Lord of horses, Indra, using your Vajra-weapon against the foes (2), you partake of the Soma-food in ecstasy (3).

उभे चिदिन्द्र रोदसी महित्वा आप्तप्राथ् तविषीभिः तुविष्मः (1),
नि बज्रम् इन्द्रो हरिवान् मिमिक्षन् (2), सम् अन्धसा मदेषु वा उबोच (3)

[*sam uvocha vai*: unites (S); *andhasa*: Soma-food;]

7.20.5: The Progenitor gave birth to the mighty one for battling (1). The great lady (Aditi) gave birth to him with the strength of a hero (2). He is indeed the leader of armies of men and gods (3). He is the master, warrior, violent and the seeker of the (hidden) Ray-cows (4).

बृषा जजान् बृषणं रणाय् (1), तमुं चित् नारी नर्यं ससूब् (2),
प्रयः सेनानीः अध् नृभ्यो अस्ति (3), इनः सत्वा गवेषणः स धृष्णुः (4)

[*naryam*: power of godhead, (1.72.1); strength of hero, (7.1.21);
vṛṣha: progenitor]

7.20.6: He who approaches (respectfully) with his mind the terrible one (Indra) in yajna (3), that person (*janah*) does not fall from his position (1). He will not suffer any loss (3). He who establishes his activities in Indra (4), He (Indra) abides in him with felicities (5). (Indra) is the protector of truth and is born into the truth (6).

नूं चित् स भ्रैषते जनो (1), न रैषन् (2), मनो यो अस्य घोरम्
आविवासात् यज्ञैः (3), य इन्द्रे दधते दुवाँसि (4), क्षयत् स राय (5), क्रतुपा
क्रतेजाः (6)

[*rtejāḥ*: born into truth, (6.3.1); *āvivāsati*: approaches
respectively, (1.12.9); *duvah*: activity, work, (1.36.14), (4.8.6);]

7.20.7: O marvellous (Indra), bring us the treasure (or felicity) which is richly brilliant (4). The ancients instruct the later generation (in this treasure) (1). It is like the riches handed down from the elderly persons to the younger ones (2). It is the treasure by which a man can stay faraway (or forever), as if he were immortal (3).

यदिन्द्रं पूर्वो अपराय शिक्षन् (1), अयत् ज्यायान् कर्नीयसो देष्णम् (2),
अमृतं इत् परि आसीत दुरम् (3), आ चित्रं चित्र्यं भरा रथिं नः (4)

7.20.8: O Indra, the person, who gives offerings to you, is dear to you (1). O one with Vajra, he your friend is appropriate for your gifts (2). Being in your right-mindness, full of gladness (3), may we be in your dwelling which is free of harm and which is for the protection of men (4).

यस्ते इन्द्र प्रियो जन्मो ददाशत् (1), असत् निरेके अंद्रिवः सखा ते (2),
वृयं तैं अस्यां सुमतौ चनिष्ठाः (3), स्याम् वर्स्थे अप्नतो नृपीतौ (4)

[*nṛpitaye*: for the protection of men, (7.15.14);

chanishthā: full of gladness, (8.74.8)]

7.20.9: This affirming laud (*stoma*) which showers (benefits) is being intoned (1). O Maghavan, the hymn is being recited (2). The desire for riches has come to your worshipper (3). O Dear Indra, may you grant us the riches (4).

एष स्तोमौ अचिक्रदत् वृषा (1), त उत स्तामुः मधवन् अक्रपिष्ट (2),
रायस्कामौ जरितारं तु आगुन् (3); त्वमङ्ग शक्र वस्व आ शको नः (4)

[*ā shakta*: bestow (S)]

7.20.10: O Indra, establish the impulsions in those who labour to reach you (1). (Establish also) in those with opulence who speed themselves towards you (2). May there be riches and strength in your adorer (3). Do you protect us always by states of happy being (4).

स ने इन्द्र त्व-यताया इषे धाः (1), त्मना च ये मधवानो जुनन्ति (2),
वस्त्री षु तैं जरित्रे अस्तु शक्तिः (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*tva-yatāyā*: who labour to reach you; *junanti*: speed;

vasvibhuh: opulent thinkings, 3.13.5]

21. Indra: Helpful to deeds

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

- 7.21.1: Soma and Ray-cows destroy hostiles**
- 7.21.2: Words which destroy the hostiles**
- 7.21.3: You released the rivers arrested by Ahi**
- 7.21.4: Indra destroyed the cities of hostiles**
- 7.21.5: Those who turned away from Gods**
- 7.21.6: All worlds cannot surpass you**
- 7.21.7: Give riches to devotees**
- 7.21.8: Singers have called you for protection**
- 7.21.9: We increase you in us by our surrender**

Metre: Trishṭup

[Rig Veda stresses the idea that the success of every event depends on several aspects, not just one factor. For instance, Indra destroys the demon Vṛtra who stops the flow of rivers. However many gods and several rishis such as Angirasa seers help Indra in this battle. Verse 1 states that the power of delight, Soma mixed with the power of knowledge destroys the hostile forces. The potent Word uttered by the rishi has also the power of destroying the hostiles. When a person surrenders to Indra, then he is ready to receive the power poured into him by Indra.]

7.21.1: The Soma mixed with the power of Ray-cow which breaks down hostiles is prepared for the god (1). From his birth he is united (with Soma) (2). O Indra of the steeds, you become awake with the yajna (3). Know our stoma and Soma-food in your rapture (4).

असावि देवं गोक्रजीकुम् अम्धो (1), नि अस्मिन्द्रो जनुषा ई उवोच (2),
बोधामसि त्वा हर्यश्च युह्यैः (3), बोधा नः स्तोमम् अन्धसो मदेषु (4)

[*bodhāmasi*: awake; *ni uvocha*: united (S);

go ijikam: that which breaks down the hostiles with knowledge, (6.23.7)]

7.21.2: They enter the (yajna) (1). The sacred grass has been spread (2). Indra is delighted with the Soma; in the discoveries of knowledge, he utters the words which destroys the hostiles (3). The glorious priests whose voices are heard far off (5), bring the mighty press-stones from the interior of dwelling (4).

प्र यन्ति यज्ञं (1), विपर्यन्ति बृहिः (2), सोमं-मादौ विदध्ये दुध्रवाचः (3),
न्यु भ्रियन्ते यशसो गुभादा (4), दूर-उपद्वो वृषणो नृषाचः (5)

[*dudhra:* he who controls or destroys the hostiles, (1.56.2);

Line 4: I have followed (S). *grbhāt:* dwelling;

vṛshana: mighty (press-stones)]

7.21.3: O hero Indra, you have made to flow (1), the many rivers arrested by Ahi (2). Released by you, the rivers rushed forth like charioteers (3). Even the buildings trembled through fear of you (4).

त्वमिन्द्र सवित्वा अपः कुः (1), परिष्ठिता अहिना शूर पूर्वीः (2),
त्वद् वावक्रे रथ्यो न धेना (3), रेजन्ते विश्वा कृत्रिमाणि भीषा (4)

[*dhena:* rivers; *kṛtr̥māni:* artful dwellings, (1.55.6)]

7.21.4: Knowing all the actions related to human beings (2), he, the fierce one (battled the hostiles) with his weapons (1). Being happy, Indra destroyed the cities (of the hostiles) (3). He killed (the foe) with the Vajra-weapon in his hands by his greatness (4).

भीमो विकेष आयुधेभिः एषाम् (1), अपांसि विश्वा नर्याणि विद्वान् (2),
इन्द्रः पुरो जर्हैषाणो वि दूधोत् (3), वि वज्रहस्तो महिना जघान (4)

7.21.5: O Indra, may not the demon forces harm us (1). O most strong, may these forces not separate us from what we should know (or from our sons) (2). He puts forth his force against the creatures who have turned away (from the gods) (3). May the unchaste powers not disturb our rites (4).

न यातवै इन्द्रं जूजुबुः (1), नो न वन्दना शविष्ट वेद्याभिः (2),
स शर्धत् अर्यों विषुणस्य जन्तोः (3), मा शिश्नुपैवा अपि गुः क्रतं नंः (4)

[Line 2: I have followed S. *vedhyābhīḥ*: things we should know, (6.9.1), our souls (S)

mā api guḥ: disturb; *shishnūpa devā*: unchaste powers;
vishnuṇah: those who have turned away (from you), (5.12.5);
adverse (4.6.6); *shardhat*: puts his force;]

7.21.6: By your deeds, you have control over all beings born on earth (1). All the worlds together cannot surpass your greatness (2). By your own might, you can conquer Vṛtra (3). In battles the foes cannot harm you (4).

अभि क्रत्वा इन्द्रं भूः अधु ज्मन् (1), न ते विव्यद् महिमान् रजांसि (2),
स्वेना हि वृत्रं शर्वसा जघन्थ् (3), न शत्रुरन्तं विविदद् युधा ते (4)

7.21.7: The older (or elder) gods have agreed that your might (is superior) to their powers (1). Overcoming the foes, Indra gives his riches (to the devotees) (2). (The devotees) call Indra for the gain of plenitude (3).

देवाः चित् ते असुर्याय पूर्वे अनु क्षत्राय ममिरे सहांसि (1),
इन्द्रौ मधानि दयते विष्वह्य (2), इन्द्रं वाजस्य जोहुवन्त सातौ (3)
[*anumamire*: agreed;]

7.21.8: The singers have called you, the lord, for protection (1). O Indra, for the multitude of our felicities (2), you are the protector with your hundred powers of protection (3). O defender, overcome (our assailant) who is like you (in strength) (4).

कीरि: चित् हि त्वाम् अवसे जुहाव ईशानम् (1), इन्द्र सौभगस्य भूरेः (2),
अवौ बभूय शतमूते अस्मे (3), अभिक्षतुः त्वावत्तो वरुता (4)

[*varūtā*: defender, (4.55.1)]

7.21.9: O Indra, we increase you in us by surrendering to you (2); may we be your friends always and for ever (1). O Indra you protect (us) by your greatness (3). With your protection, may we conquer in battles (4), the might of those who want to conquer (us) and (overcome) the aggressiveness of the foes (*arya*) (5).

सखायः त इन्द्र विश्वह स्याम (1), नमो-वृधासो (2), महिना तरुत्र (3),
बन्वन्तु स्मा ते अवसा समीके (4), अभीतिम् अर्यो वनुषां शबाँसि (5)

[*vishvaha*: always and forever;

When a person surrenders, he gives up all his preconceptions. He is ready to be receptive to new ideas and the help being offered. Recall that in Bhagavad Gītā (18.66), Kṛiṣṇa exhorts Arjuna to give up all his prior ideas on dharma. Only then the power of Kṛiṣṇa can manifest in him. Without emptying oneself, it is not possible for a new power to enter, just as fresh tea, poured on a cup which is already full, overflows]

7.21.10: Same as (7.20.10)

22. Indra: Soma

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

- 7.22.1: Soma is like a well-controlled horse
- 7.22.2: Soma full of beauty and rapture
- 7.22.3: Rejoice in this mantra with us
- 7.22.4: Awake to the wisdom in the mantra being uttered
- 7.22.5: I recite your names in a spirit of surrender
- 7.22.6: Be not be away from us
- 7.22.7: I fashion the lauds which increase you
- 7.22.8: None can attain your achievement
- 7.22.9: Be friendly to us and the new sages

Metre: 1-8, Virāṭ (10,3); 9, Triṣṭup

[This sūkta of 9 mantrās deals with the Soma, the delight of existence. There are many verses in RV such as (10.85.3) which declare that 'Soma as described by sages is not something which can be drunk by ordinary persons'. There is no question of Soma being some inebriating liquor. For more details, see the compact book, 'Soma, the delight of existence' (SAKS). When Indra listens to the Soma being released by the pressing stones, mind and matter, then he becomes conscious of the wisdom in the mantra. We can appreciate wisdom in the words only if we are pervaded by the delight in all existence (verse 4).]

This sūkta also refers to the power of mantra-recitation and also repeating the names of the god (*nāma*). The mantra (7.22.5) is the earliest reference to the power of *nāma-japa*, which became very popular in later times.]

7.22.1: O Indra, drink the Soma, let it gladden you (1). O Lord of the steeds, the Soma has been pressed (*sushāva*) for you with the stones (2), by the arms of the *ritvik* priests like a well-controlled horse (*suyato na arvā*) (3).

पिंडा सोममिन्द्र मन्दतु त्वा (1), यं तैं सुषार्व हर्यश्च अद्रिः (2),
सोतुः ब्रह्म्यां सुयतो नार्वौ (3)

[In the inner yajña, any work is performed by pressing the life-energy using the two stones (*adri*) called as heaven and earth. This pressing releases Soma, the delight of existence which reaches all the parts of our body like a well guided horse. The details are in RV (1.28)]

7.22.2: The rapturous (Soma) which is full of beauty is yoked to you (1), by which you kill the (demons) Vṛtrās, O one with horses (2). O lord of riches, Indra, may you protect us (3).

यः ते मदो युज्युः चारुः अस्ति (1), येन वृत्राणि हर्यश्च हंसि (2),
स त्वाम् इन्द्र प्रभूवसो ममतु (3)

7.22.3: O Indra, understand well these words of mine (1), the hymn of praise (3). This luminous rik is recited by Vasiṣṭha (2). Rejoice together in this mantra (or soul-thought) (4).

बोधा सु मैं मधवन् वाचम् आ इमां (1), यां ते वसिष्ठो अर्चति (2),
प्रशस्तिम् (3), इमा ब्रह्म सधुमादै जुषस्व (4)

7.22.4: Listen to the call of the (pressing) stones which release the Soma to be drunk (1). Awake to the wisdom in the luminous mantra being uttered by the sage (2). May these activities (of yours) enter my inner most being (3).

शुधी हवं विपिनस्य अद्रेः (1), बोधा विप्रस्य अर्चतो मनीषाम् (2),
कृष्वा दुवांसि अन्तमा सच इमा (4)

[*duvāmsi*: activities; For example, the filling of mind and matter (heaven and earth) is given in (7.20.4)]

7.22.5: Knowing your strength (3), I will not stop praising you with words (1), (nor stop) the high lauds to you, who hurts the foes (2). I always recite the names in your self-glory (in a spirit of surrender) (4).

न ते गिरो अपि मृष्ये (1), तुरस्य न सुषुतिम् (2), असुर्यैस्य विद्वान् (3),
सदा ते नाम स्वयशो विवक्षि (4)

7.22.6: Many are the Soma-rites offered by human beings (1). Many are the calls to you by men of wisdom (2). Being far away, be not be away from us for a long time (3).

[*jyok*: long, (6.15.1)]

भूरि हि ते सर्वना मानुषेषु (1), भूरि मनीषी हंवते त्वाभित् (2),
म आरे अस्मत् मधवन् ज्योक् कः (3)

7.22.7: O hero, to you (is offered) all the Soma-rites (1). For you, I fashion the lauds which increase you (2). You are the one to be called by the men in many ways (3).

तुभ्येदिमा सर्वना शूर विश्वा (1), तुभ्यं ब्रह्माणि वर्धना कृणोमि (2),
त्वं नृभिः हव्यो विश्वधा असि (3)

[*vishvadha*: in every way, (5.8.4);

havya: one to be called, (8.71.15, 10.6.7)]

7.22.8: O doer of works, no one can attain the greatness of your thinkers (1). O Fierce one, Indra, none can attain your strength, nor your achievement (2).

नूचिञ्चु ते मन्यमानस्य दस्म उत् अश्रुबन्ति महिमानम् (1),
उग्र न वीर्यम् इन्द्र ते न राधः (2)

[*manyamānasya*: thinking, (5.4.10)]

7.22.9: May you be friendly and auspicious to us (3), just as you were to the ancient riṣhis (1), and also to the new illumined sages who generated the soul-thoughts (mantrās) to you, O Indra (2). Do you protect us always by states of happy being (4).

ये चै पूर्वं क्रष्णयोः (1), ये चै नूत्रा इन्द्रं ब्रह्माणि जुनयन्त विप्राः (2),
अस्मे तें सन्तु सख्या शिवानि (3), युयं पात स्वस्तिभिः सदा नः (4)

[In Rig Veda, the aspirants pray that the god be auspicious to them and to all the new sages. They pray on behalf of all.]

23. Indra: Power of mantra

Riṣhi: *Vasiṣṭhah Maitrāvaraṇih*

7.23.1: Utter prayer for getting inspired knowledge

7.23.2: Persons not conscious of their lives

7.23.3: May he rejoice in our hymns

7.23.4: Waters are nourishing like milk

7.23.5: You alone give to mortals their achievements

7.23.6: Vasiṣṭhās worship with rik mantrās

Metre: *Trishṭup*

[This sūkta of six mantrās deals with the importance of uttering the mantra, knowing its meaning. The mantra utterance leads to the dawn of inspired knowledge.

Verse 2 states that for sincere aspirants, the mantra becomes manifested by itself and reveals itself through the mouth of the human aspirant. But persons who are not conscious of the god or mantra, tend to commit sins which diminish their lives.

By the power of mantra, the ordinary waters become nourishing. The thoughts of plenitude come to these persons, followed by plenitude itself.]

7.23.1: (The sages) send up the prayers for getting the inspired knowledge (1). O Vasishtha, you also (worship) Indra with the great lauds in the yajna (2). Indra has spread with his might all the (worlds) (3). Hasten to him and make him hear your words of praise (4).

उदु ब्रह्माणि ऐरत श्रवस्य (1), इन्द्रं समर्ये मंहया वसिष्ठ (2),
 आ यो विश्वानि शब्दसा तुतान (3), उपश्रोता मृ ईवतो वचांसि (4)
 [*ivate*: hasten, (4.4.6); *airata*: send up, (4.4.6);]

7.23.2: When the strengths are dominant in the reciter of the mantrās (2), the laud dear to the gods becomes manifested (1). Persons are not conscious of their own lives (3). May you carry us over all the sins, (which diminish our life) (4).

अयामि घोषं इन्द्र देवजामिः (1), इरज्यन्त् यत् शुरुधो विवाचि (2), नुहि
 स्वम् आयुः चिकिते जनेषु (3), तानी इत् अंहुांसि अति पर्षि अस्मान् (4)
 [*atiparshi*: carry, beyond, (6.4.8)]

7.23.3: I yoke the car of Indra with horses, in search of the Ray-cows (1). May he accept and rejoice in our hymns and soul-thoughts (2). By his greatness he exceeds the earth and heaven (3). He has killed the Vṛtra foes without any resistance (4).

युजे रथं गुवेषणं हरिभ्याम् (1), उप ब्रह्माणि जुजुषाणम् अस्युः (2),
 वि बाधिष्ट स्य रोदसी महिल्व इन्द्रो (3), वृत्राणि अप्रती जघन्वान् (4)
 [*jujuṣhāṇam*: accepting (10.150.2), rejoicing (4.6.4)]

7.23.4: May the (ordinary) waters become nourishing, like the barren cows becoming full of milk (1). May the adorers travel to the truth, O Indra (2). Come like Vāyu in our front with the Niyut steeds (3). You bestow the plenitude by means of the thoughts (4).

आपः चित् पिष्युः स्त्रयो न गावो (1), नक्षन् कृतं जरितारः त इन्द्र (2),
 याहि वायुः न नियुतौ नो अच्छा (3), त्वं हि धीभिः दयसे वि वाजान् (4)

[*pipyu*: be nourishing; based on *pipyuṣhim* in (8.72.16);
nakṣhat: travel, (10.3.5); *dayase*: give, (6.37.4)]

7.23.5: O Indra, may you rejoice in the rapturous (Soma) (1). Grant that the adorer may be strong and have many achievements (2). You are the only one among the gods who gives to mortals (3). O hero, rejoice in our Soma rite (4).

ते त्वा मदा इन्द्र मादयन्तु (1), शुभ्मिणौ तु विराधसं जरित्रे (2),
एकौ देवत्रा दयसे हि मर्तान् (3), अस्मिन् शूर सर्वने मादयस्व (4)

[Line 2: Give a son who is strong and has many achievements (S)]

7.23.6: (In this way), Vasishṭhas worship with luminous rik mantrās (2), the mighty Indra who has Vajra in his arms (1). Being praised, may he establish in us (the felicities) which have hero-power and (the power of) Ray-cows (3). Do you protect us always by states of happy being (4).

एवेत इन्द्रं वृष्टणं वज्रबाहुं (1), वसिष्ठासो अभि अर्चन्ति अर्कैः (2),
स नः स्तुतो वीरवद् धातु गोमद् (3), युयं पात स्वस्तिभिः सदा नः (4)

[*vīravat*: hero-power, the power which can withstand and repel the assaults by the forces of ignorance. Regarding *gomat* (power of knowledge) see the essay, 'Some common words' in page xxiii.]

24. Indra: Words and hymns

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

- 7.24.1: A seat for you in your native abode**
- 7.24.2: Indra brings continuous speech with words of purification**
- 7.24.3: This hymn offered for your rapture**
- 7.24.4: Hold in us the strength of the mighty**
- 7.24.5: Establish glory in us**
- 7.24.6: May we unify the knowledge with your right thinkings**

Metre: Triṣṭup

[This sūkta of six mantrāś deals with the power of the mantrāś and Soma.]

7.24.1: A seat has been prepared for you in your native abode
(1). O one who is called by many, may you come here with your (associate) gods, the Maruts (2). Be with us as our protector (3). You are the increaser and the giver of felicities (4). May you rejoice in the Soma (offered here) (5).

योनिष्ट इन्द्र सद्मे अकारि (1), तम् आ नृभिः परहूत् प्र याहि (2),
अस्तो यथा नो अविता (3), वृधे च ददो वसूनि (4), मुमदः च सोमैः (5)

[*yonih*: native abode, (3.5.7), (6.15.16);]

7.24.2: O Indra, we take hold of your two-fold mind (1). The sweet Soma is prepared and poured on all sides (2). The men of wisdom call Indra (4), who brings the continuous speech with words of purification (3).

गृभीतं ते मनं इन्द्र द्विबह्वः (1), सुतः सोमः परिषिक्ता मधूनि (2),
विसृष्टधेना भरते सुवृक्तिः इयम् (3), इन्द्रं जोहुवती मनीषा(4)

[*pariṣiktam*: poured on all sides, (4.1.19);
johuvatī: to call; *visṛṣṭa*: continuous

suvṛktim: the words which clear away all evil (4.10.1); the perfect rejection of sin (4.10.6); the words of purification (6.15.4).

dvibarha: two-fold in greatness (7.8.6); two-fold man or force (4.5.3). It is the force of mind and matter, heaven and earth, Indra as a cosmic power and Indra-power within the *yajamāna*.

visṛshthadhena: continuous speech;]

7.24.3: O remover of foes, enter from earth or heaven and come here (1), to sit on the sacred seat and drink the Soma-delight (2). May the horses bring you the strong one, so that (we are) in your presence (3). For the rapture of the strong one, this hymn is offered in your front (4).

आ नौं दिव आ पृथिव्या क्रंजीषिन् (1), इदं बहिः सौमपेयाय याहि (2),
बहन्तु त्वा हरयो मद्ग्राच्म् (3), आङ्गूष्म अच्छा तवसं मदाय (4)

7.24.4: O one with joyful horses, may you come to rejoice in our prayer (2); (come) accompanied by all the protections (1). (Come) with the powerful (Maruts) who harm the foes, O strong-jawed one (3). O Indra, hold in us the strength of the mighty and the male (4).

आ नो विश्वाभिः ऊतिभिः सजोषा (1), ब्रह्म जुषाणो हर्यश याहि (2),
बरीवृजत् स्थविरेभिः सुशिप्रा (3), अस्मे दधृ वृषणं शुष्म्म इन्द्र (4)

[*vṛṣhaṇam*: mighty and male, (3.27.5);

sushipra: O strong-jawed one, (5.22.4)]

7.24.5: To Indra who is great, forceful and strong (2), this stoma (1), endowed with plenitude (4), is yoked like the horses to the car (3). O Indra, the singer of riks requests the felicities (5). Establish in us the glories which are shining like the heaven (6).

एष स्तोमो (१), मह उग्राय वाहे (२), धुरि इव अत्यो न (३), वाजयन् अधायि (४), इन्द्रं त्वा अयम् अर्कईद्वै वसूनां (५), दिवीव वामधि नः श्रोमंतं धाः (६)

[*shromatam*: glory (*shravaniyam*) (५)]

7.24.6: O Indra, fill us with the desired things (१). May we unify the knowledge with your right thinkings which are great (२). Nourish us who have opulence with impulsions and hero-force (३). Do you protect us always by states of happy being (४).

एवा न इन्द्र वार्यस्य पूर्धि (१), प्र तेऽमहीं सुमृतिं वैविदाम (२),
इष्ठं पिन्व मधवदभ्यः सुवीरां (३), युयं पात स्वस्तिभिः सदा नः (४)

[*vevidānah*: unifying (your) knowledge, (1.140.3); *vevidāma* must have a similar meaning;
pinva: nourish, (7.5.8)]

25. Indra: Help to the mortals

Riṣhi: *Vasiṣṭhaḥ Maitrāvaraṇiḥ*

7.25.1: Let not your mind wander away from us

7.25.2: Destroy the mortals who are unfriendly

7.25.3: Establish ecstasy and light in us

7.25.4: I am appropriate for your gifts

7.25.5: We fashion this hymn to you

Metre: *Trishṭup*

[This sūkta of five mantrās mentions the help of Indra to mortals. Here there is the explicit mention of the mortals who side with the forces of ignorance (verse 2). Verse 5 explicitly states that a sūkta has parts in it which are fashioned by the riṣhi. The revelation behind the hymn is given by the higher powers by intuition or divine hearing.]

7.25.1: O Forceful (*ugra*) Indra, your protection (*ūti*) is great (*maha*) (1). When the armies in wrath (*samanyavah*) meet in combat (2), let the bright (*didyut*) (weapon), wielded by arms of yours who is mighty and the friend of man, descend (*patāti*) for our protection (3). Let not your all pervading mind wander (*vichārīt*) (away from us) (4).

आ तै मह इन्द्र ऊति उग्र (1), समन्यवो यत् समरन्त् सेनाः (2),
पताति दिव्युन् अर्यस्य ब्राह्मोः (3), मा ते मनौ विष्वद्रक् वि चारीत् (4)

[Also in TS (1.7.13.6); RV has *viśhvadryak*; TS has *viśhvadriya*.]

ugra: forceful;

ūti: protection, increase; *maha*: great;

samanyavah: armies in wrath; *vichārīt*: (mind) wandering;

patāti: (weapon) descends (to protect)]

7.25.2: O Indra, destroy in the battle the unfriendly forces (1), and those mortals who are hostile to us (2). He who wants to revile us, keep his calumny far from us (3). Bring to us an abundance of riches (4).

नि दुर्ग इन्द्र श्रथिहि अमित्रान् (1), अभि ये नो मर्त्सो अमन्ति (2),
आरे तं शंसं कृणुहि निनित्सोः (3), आ नौ भर संभरणं वसूनाम् (4)

[*amanti*: hostile;

shamsa: self-expression, (3.18.2), blessing, (4.4.14)]

7.25.3: O strong-jawed one, a hundred of your protections are for Sudāsa (1), a thousand are for the giver (2). Destroy the weapon of the mortal who wants to conquer us (3). Establish in us the ecstasy and light (4).

शतं तै शिप्रिन् ऊतयः सुदासै (1), सहस्रं शंसा ऊत रातिः अस्तु (2),
जहि वधः ब्रुनुषो मत्यस्य (3), अस्मे ब्रुम्मम् अधि रत्नं च धेहि (4)

[*dyumnam*: light, (1.73.4, 5.10.1);

vadha: with your stroke, (5.4.6)]

7.25.4: I am doing works appropriate for you, O Indra (1). O hero and protector, I am appropriate for your gifts (2). O fierce and most powerful (Indra), give us a dwelling appropriate for all days (3). O Lord of horses, may no harm (come) to us (4).

त्वावत्‌तो हीन्द्रं क्रत्वे अस्मि (1), त्वावत्‌तो अवितुः शूरं रातौ (2),
विश्वेत् अहानि तविषीव उग्रम् ओकः कृणुष्व (3), हरिवो न मर्धीः (4)
[ugram: (*ugra* in padapāṭha): fierce]

7.25.5: We fashion this hymn to Indra, one with shining horses (1). We request the strength which is impelled by gods (2). O hero, create in us an energy which easily kills Vṛtra forever (3). Crossing the difficult situations, may we gain the plenitude (4).

कुत्सा एते हर्यश्चाय शूष्म इन्द्रे (1), सहौ देवजूतम् इयानाः (2),
सत्रा कृधि सुहनां शूरं वृत्रा (3), वयं तरुत्राः सनुयाम् वाजम् (4)

[*kutsā*: to fashion a hymn]

7.25.6: Same as (7.24.6)

26. Indra

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

7.26.1: Indra likes only the Soma released by effort

7.26.2: They call for Indra's protection even if it appears oppressive

7.26.3: Indra makes all cities bright and pure

7.26.4: His protections are many and integrated

7.26.5: Vasiṣṭha hymns in Soma-rite

Metre: Triṣṭup

7.26.1: The Soma, which is not pressed and released, delights not Indra (1). Even if it is pressed, that not accompanied by prayers (or hymns) (is also not pleasing) to Maghavan (2). I fashion an utterance in which he may rejoice (3). Like a king, he may listen to a new (mantra) creation of ours (4).

न सोम् इन्द्रम् असुतो ममाद् (1), नाश्चक्षाणो मधवानं सुतासः (2),
तस्मा उक्थं जनये यत् जुजौषत् (3), नृवत् नवीयः शृणबद् यथा नः (4)

[Soma is the delight of existence. Indra likes only the Soma released by effort and given respectfully with hymns. The delight offered by a person without his own effort, such as prayers said on his behalf by others, offerings which do not have his labour, are not pleasing to Indra.]

7.26.2: At each *uktha* hymn, the Soma repeatedly delights Indra (1). May the pressed Soma guide (*nithe*) the Lord of plenty (2). They call him for protection (*avase*) with appropriate discrimination (4), even if it appears oppressive (*sabādhah*) like father's (protection) for his son (3).

उक्थउक्थे सोम् इन्द्रं ममाद् (1), नीथेनीथे मधवानं सुतासः (2),
यर्दीं सबाधः पितृं न पुत्राः (3), समानदक्षा अवसे हवन्ते (4)

7.26.3: The arrangers of sacrifice have declared in the Soma-rite that he has done certain (exceptional) deeds (1,3). Even now, let Indra do other (exceptional) deeds also (2). Indra has taken all the cities under his control and makes them bright and pure (5), just as a husband treats equally well all wives (4).

चकार् (1), ता कृणवत् नूनम् अन्या (2), यानि ब्रुवन्ति वेधसः सुतेषु (3),
जनीः इव पतिः एकः समानो (4), नि मामृजे पुर इन्द्रः सु सर्वाः (5)

[*ni māmrje*: made bright and pure, (10.66.9);
māmrje in Samhita becomes *mamrje* in padapāṭha]

7.26.4: It has been declared (1): Indra is heard as the sole one who distributes the opulences and gives safe-passages (2). His protections are many and integrated, harming the foes (3). May the beloved and happy-good cling to us (4).

एवा तम् आहुः (1), उत शृणब् इन्द्र एको विभक्ता तरणिः मधानाम् (2),
मिथः-तुर ऊतयो यस्य पूर्वीः (3), अस्मे भद्राणि सशत प्रियाणि (4)

[*mithah-tura*: integrated and harming the foes (S);
sashchata: that which clings, (10.9.4);
tarapi: gives safe-passage, (makes us) cross over calamities]

7.26.5: Thus does Vasishtha hymn the mighty Indra during the Soma-rites, for (the grant of) his protection and increasings (1,3), for all human strivers (2). Obtain for us the plenitude in the thousands (4). Do you protect us always by states of happy being (5).

एवा वसिष्ठे इन्द्रमूतये (1), नृन् कृष्णानां (2), वृषभं सुते गृणाति (3),
 सहस्रिण उपं नो माहि वाजान् (4), युयं पात स्वस्तिभिः सदा नः (5)

[Rishis pray for the welfare of all the strivers.]

27. Indra: His help

Rishi: Vasishthah Maitravarunih

7.27.1: Yoke our thoughts to Indra's guardian powers

7.27.2: O Indra, teach us about your strength

7.27.3: Indra is king of divergent forms on earth

7.27.4: His perfect discernment

7.27.5: Create for us the supreme good

Metre: Triṣṭup

7.27.1: Men call on Indra who holds the upper world (*nemadhitā*) (1), so that its thoughts could be yoked to the guardian powers (*pāryā*) (2). O Hero, you overpower men (foes), and you are conscious (*chakāna*) of the might (3). Do you confer on us a collectivity (*vraja*) of Ray-Cows (*go*) (or knowledge) (4).

इन्द्रं नरौ नेमधिता हवन्ते (1), यत् पार्यौ युनजते धियस्ता: (2),
 शूरो नृषाता शब्दसः चकान (3), आ गोमति ब्रजे भजा त्वं नः (4)

[Also in TS (1.6.12.2).]

nemadhita: the upper world; *pāryā*: guardian powers;
chakāna: conscious; *vrajā*: collective of Ray-cows]

7.27.2: O opulent Indra, the strength is yours (1). Teach about that (strength) to your friends, the men, O one who is called by many (2). O Maghavan, you are strong and firm and wide in consciousness (3). Open out to us the riches which have been surrounded on all sides (by enemies) (4).

य इन्द्रं शुभ्यो मधवन् ते अस्ति (1), शिक्षा सखिभ्यः पुरुहूतं नृभ्यः (2),
त्वं हि हृल्हा मधवन् विचेता (3), अपा वृधि परिवृतं न राधः (4)

[*dṛīhā*: strong, firm, (1.71.2); *vicheta*: wide in consciousness, (4.5.2);

apāvṛdhi: open out (to us), (8.23.29);

parivṛtam: surrounded on all sides, (4.45.2)]

7.27.3: Indra is the king of all moving things, of all strivers (1), and of the divergent forms which are on the earth (2). Hence he gives the riches and felicities to the giver (3). May he, who is praised by us, impel towards us the achievements (4).

इन्द्रो राजा जगतः चर्षणीनाम् (1), अथि क्षमि विषुरूपं यदस्ति (2),
ततो ददाति दाशुषे वसूनि (3), चोदत् राधु उपस्तुतः चित् अर्बाक् (4)

[*charshaṇīnām*: strivers, those with vision;

rādhāḥ: achievements, (5.13.6);

viṣhurūpam: divergent forms, (10.12.6)]

7.27.4: May the opulent Indra who is generous, along with the Maruts (1), bestow quickly the plenitude for our protection and growth (2). May he with his perfect discernment bring the beautiful things (3), appropriate to the men, his friends (4).

नू चिन्त इन्द्रो मधवा सहृती दानो (1), बाजुं नि यमते न ऊती (2),
अनूना यस्य दक्षिणा पीपाय वामं (3), नृभ्यो अभिवीता सखिभ्यः (4)

[*abhivīta*: appropriate (S), (occurs once);

Indra, being full of perfect discernment, gives only things or powers of beauty (*vāma*) to devotees.]

7.27.5: O Indra, create for us the supreme good and riches (1). May we turn your mind towards opulence (2). May he grant us the felicities full of rays of knowledge, life-energies (steeds) and the powers of movement (car) (3). Do you protect us always by state of happy being (4).

नू इन्द्र राये वरिवः कृधी (1), न आ ते मनौ बवृत्याम मधार्य (2),
गोमदश्वावद् रथवद् व्यन्तो (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*varivāḥ*: supreme good, (5.29.10)]

28. Indra: Disappearance of duality

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

7.28.1: Come in our front

7.28.2: Guard the mantra of riṣhis

7.28.3: Power to move between earth and heaven

7.28.4: May duality disappear from us

7.28.5: He fashions the singer who fashions the mantra

Metre: Triṣṭup

[This sūkta deals with the power of mantra. Indra comes in front of the seer, urged by his call. Indra has to guard the mantra coming out of the mouth of the seer, so that the hostile forces do not limit its power. Indra protects and empowers the singer to utter the mantra.]

7.28.1: O Indra, O knower, urged by our prayers, may you come here in our front (1). Your steeds are yoked (for your journey) (2). All the mortals call only you (3). O all-pervading one, hear us (4).

ब्रह्मा ण इन्द्र उप॑ याहि विद्वान् अर्वाच्चः (1), ते हरयः सन्तु युक्ताः (2),
 विश्वे चित् हि त्वा विहवन्त मर्ता (3), अस्माकम् इत् श्रृणुहि विश्वमिन्व (4)
 [*vishvaminva*: all-pervading, (10.110.5); loved by all (S);]

7.28.2: O Strong one, you guard the mantra (or soul-thought) of the ṛshis (2). O Indra, the call (of ṛshi) spreads your greatness (1). When you bear the fierce Vajra-weapon in your hand (3), then by your will-power, you will become invincible and terrible (to your enemies) (4).

हवं त इन्द्र महिमा व्यानद् (1), ब्रह्म यत् पासि शवसिन् क्षर्णीणाम् (2),
 आ यद् वज्रं दधि॒षे हस्तं उग्रं (3), धोरः सन् क्रत्वा जनिष्ठा अषाळ्हः (4)
 [*pāsi*: to guard (the mantra) (so that it is not diverted by hostiles);]

7.28.3: Those human beings who call you for your guidance (1), for them you give the power to move between heaven and earth (2). You are born for (performing deeds of) great warrior-force and might (3). Does not the swift one harm the one who is slow (4)?

तव् प्रणीति इन्द्र जोहुवानान् (1), सं यत् नृन् न रोदसी निनेथ (2),
 मुहे क्षत्राय शवसे हि जङ्घे (3), अतूतुजिं चित् तूतुजिः अशिभत् (4)
 [*tūtujē*: swift one, (10.35.6); name of a demon in (6.20.8); giver of offerings (S); *ashishnat*: harm (S); *pranīti*: guidance, (10.69.1); Line 2: move between mind and matter, at our will;]

7.28.4: O Indra, in these good days, give that (treasure) (1), which the hostile persons have carried away (2). May the falsehood which the sinless and wise Varuṇa observes in us (3,5), (which appears) as duality disappear from us (by your grace) (4).

एभिः न इन्द्र अहंभिः दशस्य (1), दुर्मित्रासो हि क्षितयः पवन्ते (2),
 प्रति॒ यत् चष्टे अनृतम् अनेना (3), अर्व द्विता (4), वरुणो मायी नः सात् (5)

[*dvitā*: duality or duplicity; *māyī*: one with knowledge, wise; *anena*: *an* + *ena*: free of sin; *avasāt*: destroyed (S); *pavante*: carried away; strain out, (6.10.2);

Duality is the belief that there exists an entity besides the spirit, the sole one (*eka*). When we are conscious of only That One, no falsehood can enter us.]

7.28.5: Let us speak aloud about the opulent Indra (1), who gives us great riches (of felicities) and achievements (2). He protects extensively the singer who fashions the mantra (3). Do you protect us always by states of happy being (4).

बौचेम इत् इन्द्रं मृघवानम् एनं (1), मृहो रायो राधसो यद् ददत् नः (2),
यो अर्चत्तो ब्रह्मकृतिम् अविष्टो (3), युयं पात स्वस्तिभिः सदा नः (4)

[*archataḥ*: singer of the word of illumination (ṛk mantra)]

29. Indra

Riṣhi: Vasishṭhaḥ Maitrāvaraṇih

7.29.1: Give us the opulence

7.29.2: Rejoice in the mantra

7.29.3: Is my mantra ready and sufficient?

7.29.4: You guide us like a father

Metre: Triṣṭup

7.29.1: O Indra, this Soma has been pressed and released for you (1). O Lord of horses, come to this dwelling swiftly (2). May you drink the beautiful and well-pressed Soma (3). O Maghāvan, may you give us the opulence when you come here (4).

अयं सोमं इन्द्रं तुभ्यं सुन्व (1), आ तु प्र याहि हरिवः तत् औकाः (2),
पिबा तु अस्य सुषुतस्य चारोः (3), ददौ मृघानि मधवन् इयानः (4)

[*iyānah*: coming, (10.20.10)]

7.29.2: O Hero of the word (or soul-thought) who rejoices in the hymn fashioned by us (1), may you come with your horses swiftly in our front (2). May you rejoice in the auspicious Soma-rite (3). May you hear these our mantrās (4).

ब्रह्मन् वीरं ब्रह्मकृतिं जुषाणो (1), अर्बाच्चीनो हरिभिः याहि तूयम् (2),
अस्मिन्नु पु सवने मादयस्व (3), उपं ब्रह्माणि शृणव इमा नः (4)

[*brahmāṇi*: hymns; words of wisdom, (5.2.6);
tūyam: swiftly (S); *brahman vīra*: hero of the word;]

7.29.3: In our sūkta what aspect (meaning) is there to make it ready and sufficient (1)? When can we give you (our offerings) (2)? I have fashioned all the hymns (or thoughts) which desire you (3). Hence please listen to this call (hymn) (4).

का तैं अस्ति अरंकृतिः सूक्तैः (1), कुदा नुनं तैं मधवन् दाशेम (2),
विश्वा मृतीः आ तत्तने त्वाया (3), अधा म इन्द्रं शृणवो हवा इमा (4)

[*aramkṛti*: that which makes it ready and sufficient;
The seer questions with humbleness the god whether the mantra sent out is ready to be received by the god and is sufficient for its purposes.]

7.29.4: Well-wishers were those persons (1), the riśhis of old to whose praises you did listen (2). Hence I repeatedly invoke you (3). O Indra, you are to us our guiding thought just like a father (4).

उतो धा ते पुरुष्या इदासुन् (1), येषां पूर्वेषाम् अशृणोः क्रषीणाम् (2),
अधु अहं त्वा मधवन् जोहवीमि (3), त्वं नं इन्द्रासि प्रमत्तिः पितेव (4)

[*pramati*: guiding thought, (8.19.29);
puruṣya: well-wishers of man (S);]

7.29.5: Same as (7.28.5)

30. Indra: Enjoyment of oldage by riśhis Rishi: Vasiṣṭhah Maitrāvaraṇiḥ

7.30.1: Increaser of our felicities

7.30.2: You are called for the gain of Sun

7.30.3: Intuition in us

7.30.4: May the riśhis enjoy their oldage

Metre: Triṣṭup

7.30.1: O strong one, O God, come to us with your might (1). O Indra, become the increaser of felicities (in us) (2). O Lord of men, you are with the auspicious Vajra (weapon) and great strength (3). O hero, become one with great might and virility (4).

आ नौं देवं शब्दसा याहि शुभ्मिन् (1), भव्रा वृथ इन्द्र रायो अस्य (2),
महे नृमणाय नृपते सुबज्ज (3), महि क्षत्राय पौस्याय शूर (4)

[*nṛmṇa*: strength]

7.30.2: O one who loves to be called, you are called in the clamorous contests (1), by heroes, (for the safety of) their bodies and for the gain of Sun (2). You are the hero among all peoples (3). By the auspicious killer (Vajra), you subjugate the Vṛtrās (4).

हवन्त उ त्वा हव्यं विवाचि (1), तनूषु शूराः सूर्यस्य सातौ(2),
त्वं विधेषु सेन्यो जनेषु (3), त्वं वृत्राणि रन्धया सुहन्तु (4)

[*suryasya sātam*: gain of the knowledge of the Sun for our subtle body

vivāchi: contests involving shouting or clamour (S); note different meaning in (7.23.2); *senyah*: hero (S);]

7.30.3: When (ordinary) days shine into auspicious (or happy) days (1), you establish the intuition in us during the battles (2). The strong power, the invoker Agni sits here (3), and calls the gods for our happiness (4).

अहा यदिन्द्रं सुदिनां व्युच्छान् (1), दधो यत् केतुम् उपमं समत्सु (2),
नि अग्निः सीदृत् असुरो न होता (3), हुवानो अत्र सुभगाय देवान् (4)
[ketum: intuition;]

7.30.4: O Indra, we are yours (1). O hero, O God, they are also yours who praise you and offer you the riches (2). Grant a superior (or highest) dwelling to the illumined sages (3). May they enjoy oldage being intimate with you and with all the riches crowding on them (4).

क्यं ते ते इन्द्र (1), ये च देव स्तवन्त शूर् ददतो मधानि (2),
यच्छा सूरिभ्य उपमं वर्षथं (3), स्वा भुवो जरणाम् अश्वन्त (4)

[ashnavat: enjoy, (1.1.3); svābhūvah: su + ābhuvah: intimate, 10.21.2; (riches) crowding on him (10.122.3)]

Line 3: ‘dwelling’ is not physical, but psychological]

7.30.5: Same as (7.28.5).

31. Indra: Power of Lauds (praises)

Rishi: Vasiṣṭhah Maitrāvaraṇih

7.31.1: A rapturous song

7.31.2: Dwellers in light

7.31.3: Seeker of gold

7.31.4: Laud Indra on all sides

7.31.5: My will is in you

7.31.6: Wide-spreading

7.31.7: Master of Self-law

7.31.8: Praises of your adorers

7.31.9: Ascending Soma

7.31.10: Do the right thinkings

7.31.11: Laws of action of Indra cannot be impaired

7.31.12: The power of the hymns of praise

Metre: 1-9, Gāyatrī; 10-12, Virāt

[This sūkta has 12 mantrās. Many of them deal with the power of the mantra. The mantrās are fashioned by the rishi like the gods. These lauds pervade everywhere like radiance. The hymn of praise empowers Indra within us to support the strengths. Indra is the master of self-law and his law of actions (*vrata*) cannot be impaired.

The idea of surrender is stressed. The devotee declares, 'my will is in you; you are my armour, you fight in our front in our (inner) battles with the hostiles'.]

7.31.1: Sing a rapturous song to Indra, the one with brilliant horses (1), the drinker of Soma, O friends (2).

प्र वृ इन्द्रोऽय मादनं हर्यश्चाय गायत (1), सखायः सोमपाद्मै (2)

7.31.2: Just as a god creates (2), fashion a hymn of praise and recite it to the auspicious donor, who dwells in the light (1), and whose achievement is truth (3).

शंसेत् उक्थं सुदानं उत द्युक्षं (1), यथा नरः चक्रमा (2), सत्यराधसे (3)

[*chakrma*: create, fashion;

nara: god, man; *uktham*: hymn; *shamset*: recite;

dyuksham: who dwells in heaven, who dwells in light, (2.2.1)]

7.31.3: O Indra, doer of hundred deeds, you are a seeker of plenitude (1); you are a seeker of ray-cows, O doer of hundred deeds (2); you are a seeker of gold, O treasure (2).

त्वं न इन्द्र वाज्युः (1), त्वं गव्युः शतक्रतो (2), त्वं हिरण्ययुः वसो (3)

7.31.4: O Indra, we desire you (1), may we laud you excellently on all sides, O showerer (2)? Know this our (hymn), O treasure (3).

वयमिन्द्र त्वायवो (1), अभि प्र णोनुमो वृष्टन् (2),

विद्धि तु अस्य नौ वसो (3)

7.31.5: May we not be subjected to one, who is a censurer, who speaks to cause pain, and who is a non-giver, O master (1). My will is in you (2).

मा नौं नि_दे च_ बक्तव्ये अर्यों रन्धीः अरांणे (1), त्वे अपि क्रतुः मम् (2)

7.31.6: You are my armour, are wide-spreading (1). You fight in our front, O killer of Vṛtra (2). United with you, I can speak in front of foes (3).

त्वं वर्मांसि सप्रथः (1), पुरोयोधश्च वृत्रहन् (2), त्वया प्रति भुवे युजा (3)

[*sapratha*: wide-spreading, (6.15.3); one with great wideness, (5.13.4)]

7.31.7: You are great (1). Heaven and earth respect you for your strength and as the master of self-law (2).

महान् उतासि (1), यस्यु ते अनु स्वधा-बरी सहः ममाते इन्द्र रोदसी (2)

[*anu mamnāte*: respect (S), (occurs once)]

7.31.8: May the praises of your adorers, and their associated radiance accompanying you pervade everywhere.

तं त्वा मरुत्वती परि भुवद् वाणी स्यावरी नक्षमाणा सह शुभिः

[*paribhuvat*: to pervade (S);

marutvataḥ: adorer, one who praises (*stotārah*) (S)]

7.31.9: The ascending Soma approaches the strong one in the heaven (1). The strivers bow down to you with prostrations of surrender (2).

ऊर्ध्वासः त्वा अनु इन्दवो भुवन् दुस्मम् उप यवि (1), सं तै नमन्त कृष्टयः (2)

[*indavah*: Soma]

7.31.10: Bring the Soma to the great (Indra) with great increasings, he the conscious thinker (1). Do the right-thinking (2). O one who fills the seeing men, move to persons of many types (3).

प्र वौ मुहे मंहिवृष्टे भरध्वं प्रचेतसे (1), प्र सुमतिं कृणुध्वम् (2),
विशः पूर्वीः प्र चरा चर्षणिप्राः (3)

[Also in Atharva Veda (20.73.3); Sāma Veda (328, 1793);
charṣhaṇiprā: filling the seeing man (the man of vision),
(4.2.13);

pūrvīḥ: manifold, (3.20.3); many, (common meaning); ancient]

7.31.11: The illumined sages fashion the mantrās for Indra (2). They are far-reaching and vast and cause complete purification (1). Even the wise cannot impair the laws of action (of Indra) (3).

उरुव्यचसे महिनै सुवृक्तिम् (1), इन्द्राय ब्रह्म जनयन्त विप्राः (2),
तस्य ब्रतानि न मिनन्ति धीराः (3)

[*uruvyachase:* far-reaching, (5.1.12);

suvṛktim: words which clears away all evil, (5.25.3)]

7.31.12: The hymns of praise to Indra (1), the king forever, make him bear the strength (3). His wrath is irresistible (2). Encourage the kinsmen (in praising the) one with brilliant steeds (4).

इन्द्रं बाणीः (1), अनुत्त-मन्युम् (2), एव सत्रा राजानं दधिरे सहृदै (3),
हयैश्वाय बहर्या सम् आपीन् (4)

[*sambarhaya:* urge (5)]

32. Indra

Rishi: Vasishṭhaḥ Maitrāvaraṇih

7.32.1: Come here, even if you are far away

7.32.2: He shapes the soul-thoughts

7.32.3: Indra of perfect discernment

7.32.4: Indra rejoices

7.32.5: None can impair his giving

7.32.6: Indra increases his devotee

- 7.32.7: May we share in knowledge and energies**
- 7.32.8: Do appropriate actions to get his protection**
- 7.32.9: Gods do not help those who do not work**
- 7.32.10: Indra protects the good-giver**
- 7.32.11: Becoming aware of you as our protector**
- 7.32.12: No foe can harm the Soma-giver**
- 7.32.13: Mantrā of perfect form**
- 7.32.14: He who has faith in you helps others**
- 7.32.15: May we cross over calamities**
- 7.32.16: He gives to each type what is appropriate**
- 7.32.17: Your name is sought for protection**
- 7.32.18: If I were you**
- 7.32.19: No greater guardian than you**
- 7.32.20: I bend down with surrender**
- 7.32.21: Riches do not come to a person with harsh words**
- 7.32.22: Lord of all moving and non-moving**
- 7.32.23: None like you**
- 7.32.24: In yajna, you are the offering**
- 7.32.25: Become increaser of our friends**
- 7.32.26: Instruct us about enjoying the light in the journey**
- 7.32.27: May we cross the eternal waters easily**
- Metres: 1,5,7,9,11,13,15,17,19,21,23,25,27, Bṛhatī (9,4);
2,4,6,8,10,12,14,16,18,20,22,24,26, Satobṛhatī
(12/8/12/8); 3, Dvipadā Virāṭ (10,2)

[This sūkta of 27 mantrās has several topics. First, the importance of self-effort is stressed. Gods do not help persons who do not begin the work (verse 9). Riches do not come to a person with harsh words (verse 21). We have to work in a spirit of surrender (verse 19). He who has faith in you can help others (verse 14).]

Then there are several mantrās which describe Indra's powers. He shapes the soul-thoughts (mantra). He is of perfect discernment. In yajna, you are the offering. You can instruct about enjoying the light in the journey of pilgrim-yajna.

He gives to each person what is appropriate (verse 16). Indra acts like a father (verse 3) and friend and guide (verse 26).]

7.32.1: O Indra, may not other chanting sages detain you far from us (1). Even if you are far away, come to us for rejoicing together (2). May you hear (our chants) here (3).

मो षु त्वा वाघतः चूना आरे अस्मत् नि रीरमन् (1),
आरात्तात् चित् सधुमादं न आ गंहि (2), इह वा सनुष श्रुधि (3)

[*sadhamāda*: rejoicing together, (5.20.4);

vāghataḥ: chanting sage (6.16.3); priest of call, (3.2.1)]

7.32.2: When the fashioner of the soul-thought releases the sweet Soma (1), all come together like honey bees and sit (2). Your adorers, the seekers of riches (or felicities) place their desires in front of Indra (3), just like placing the feet (in the appropriate place) in the car (4).

इमे हि तें ब्रह्मकृतः सुते (1), सचा मधौ न मक्ष आसते (2),
इन्द्रे कामं जरितारो वसुयवो (3), रथे न पादम् आ दधुः (4)

7.32.3: Like a son calling a father (3), I, desirous of riches, call Indra (1), who has Vajra in his hands and has perfect discernment (2).

रायस्कामो (1), बज्जहस्तं सुदक्षिणं (2), पुत्रो न पितरं हुवे (3)

7.32.4: To Indra press and prepare the Soma mixed with the products of the milk (of knowledge) (1). May he come to our dwelling with his steeds (3), to rejoice in the drinking of Soma, he who is Vajra-armed (2).

इम इन्द्राय सुन्विरे सोमासो दध्याशिरः (1),
तान् आ मदाय वज्रहस्त पीतये (2), हरिभ्यां याहि ओक् आ (3)

7.32.5: He who has the ear that hears, may he hear (1), our words (3). He travels (to collect) the riches; he will not be disturbed (in his acts) (2). He gives at once hundreds and thousands (in riches) (4). No one can impair his giving (5).

श्रवत् श्रुत्कर्ण (1), ईयते वसूनां नूचित् नो मर्धिषुत् (2), गिरः (3),
सूधः चित् यः सहस्राणि श्रुता ददत् (4), नकिः दित्सन्तम् आ मिनत् (5)
[*iyate*: he travels, (4.8.4); *ditsantam*: giver (Indra);]

7.32.6: The hero who presses the Soma for the Vṛtra-killer in the yajna (2), and rushes to Indra (with the hymns) (3), him Indra, increases along with his associates (1).

स वीरो अप्रतिष्कुत् इन्द्रेण शूशुवे नृभिः (1),
यस्तै गभीरा सर्वनानि वृत्रहन् सुनोति (2), आ च धावति (3)

[*shūshuve*: increases, (occurs once), based on *shushuvāmsam*: increasing, (6.19.2), and other mantrās. For (S), *shūshuve*: to be served (by servants);

apratiṣhkuta: whom no darkness can cover, (3.2.14)]

7.32.7: O Maghavan, may you be the protector of the possessors of riches (1), since you conquer their challengers (2). May we share in the knowledge and energies of those whom you kill (3). O one free of destruction, grant us our dwelling (4).

भवा वर्षथं मधवन् मधोनां (1), यत् समजासि शर्थैतः (2),
वित्वा-हतस्य वेदनं भजेमहि (3), आ दुणाशौ भरा गयम् (4)

[Line 3: It is not correct to regard ‘vedanam’ as riches as S does. It refers to the energies or waters, obstructed by Vṛtra and the Rays of knowledge hoarded by Vala. These energies and knowledge will be shared by all.]

shardhataḥ: challengers, (8.60.12), (8.19.20)]

7.32.8: To Indra, the holder of Vajra and the drinker of Soma, may the Soma be prepared (1). May you cook the cakes for him (2). For getting his protection, do the appropriate actions (3). (O Indra), you fill with happiness the person who satisfies you with gifts (4).

सुनोता सोमपात्रे सोमम् इन्द्राय बृजिणे (1),

पचता पक्षीः (2), अवसे कृणुध्वम् (3), इत् पृणन् इत् पृणते मर्यः (4)

[*pakthī*: puroḍaśha cake; *prṇate*: one who satisfies (with gifts), (10.122.4); *prṇam*: fill]

7.32.9: He who performs the actions releasing the delight to the great (Indra), expecting riches and felicities (2), he stumbles not (1). He crosses through difficulties and wins the dwelling; he is nourished (3). Gods do not help persons who do not work (4).

मा स्वेधत (1), सोभिनो दक्षता मुहे कृणुध्वं राय आतुजे (2),

तरणिः इत् जयति क्षेति पुष्यति (3), न देवासः कवत्तवै (4)

[*ātuje*: Indra (S) (occurs once); *sredhati*: stumbles, (5.54.7); *kavatnave*: one who does not work (S), (occurs once)]

7.32.10: No one can oppose the car of a good giver (1); no one can bind him (2). For him Indra is the protector and increaser (3). He, protected by Maruts, gets the stall of Ray-cows (4).

नक्षिः सुदासो रथं पर्यास् (1), न रीरमत् (2),

इन्द्रो यस्य अंविता (3), यस्य मरुतो गम्भत स गोमति ब्रजे (4)

[Line 4: He gets both the knowledge and the physical riches]

7.32.11: O Indra, the mortal to whom you are the protector and increaser (2), he becoming powerful attains the plenitude (1). May we become aware that you are the protector of our cars (3), and of our hero-sons (4).

गमद् वाजं वाजयन् (1), इन्द्र मत्यो यस्य त्वमविता भुवः (2),
अस्माकं बोधि अविता रथानाम् (3), अस्माकं शूर नुणाम् (4)

7.32.12: Like that of a conqueror, the share of riches of Indra (2), exceeds that of others (1). The Soma-giver in whom Indra, lord of steeds, establishes discrimination (3,5); him no foe can harm (4).

उत् इत् नु अस्य रिच्यते (1), अंशो धनं न जिग्युषः (2),
य इन्द्रो हरिवान् (3), न देभन्ति तं रिपो (4), दक्षं दधाति सोमिनि (5)

7.32.13: In sacrifices, address (to Indra) (2), the mantrās which are powerful, of perfect form and are well established (1). He who does the works, abiding in Indra (4), he becomes free of all bonds, even the ancient ones (3).

मन्त्रम् अखबं सुधितं सुपेशासं (1), दधात यज्ञियेषु आ (2),
पूर्वीः च न प्रसिंतयः तरन्ति तं (3), य इन्द्रे कर्मणा भुवत् (4)

[*sudhitam*: firmly established, 8.23.8]

7.32.14: No one can harm that mortal (2), who has you as his protector, O Indra (1). He who has faith in you as the mighty one, makes others to reach the heaven beyond (3); he conquers the plenitude (4).

कः तमिन्द्र त्वा-वसुम् आ (1), मत्यो दधर्षति (2),
श्रद्धा इत् ते मघवन् पार्ये दिवि वाजी (3), वाजं सिषासति (4)

[*sishasati*: conquers, (8.103.11);

vājī: mightyone; *divi pārye*: see (7.32.21);

tvā-vasum: he who has you as pervader (protector) (S), (occurs once);

See also verse 10.]

7.32.15: O Indra, impel him to kill the demon-foes (1), who gives you the riches beloved to you (2). O one with brilliant steeds, under your leading (3), may we, the illumined persons cross over all calamities (4).

मृघोनः स्म वृत्रहत्यैषु चोदय् (1), ये दर्दति प्रिया वसु (2),
तव् प्रणीती हर्यश्च (3), सूरभिः विश्वा तरेम दुरिता (4)

7.32.16: You give riches to the lowest level of men (1). You nourish those at the middle (2). Forever you rule over all the riches (including the) Supreme (3). However no one restrains your knowledge (ray-cows) (4).

तवेत् इन्द्र अवुमं वसु (1), त्वं पुष्यसि मध्यमम् (2),
सत्रा विश्वस्य परमस्य राजसि (3), नकिष्वा गोषु वृष्टते (4)

[Line 4: No one can restrain Indra from giving the knowledge or Ray-cows. But he gives superior knowledge not mentioned in Lines 1,2 only to him who chooses it. Indra gives to each type what is appropriate.

vṛṣṭatē: to restrain, (1.5.4)]

7.32.17: You are celebrated as the giver of all riches (1), even when you are in the midst of battles (2). One called by many (3), the people of earth ask for your name desirous of your protection (4).

त्वं विश्वस्य धनदा असि श्रुतो (1), य ई भवन्ति आजयः (2),
तव् अयं विश्वः पुरुहूत् (3), पार्थिवो अवस्युः नाम भिक्षते (4)

[Line 3: Here is the indication of the saving power of name (*nāma*)]

7.32.18: O Indra, if I were the lord of all, as you are (1), then I would support only the worshippers by giving them riches (2). I would not give to the evil-doers (3).

यदिन्द्र यावत्: त्वम् एतावत् अहम् ईशीय (1),
स्तोतारमिद् दिधिषेय रदावसो (2), न पापत्वाय रासीय (3)

7.32.19: (The devotee declares), “O Maghavan, there is none other than you with whom we can have an intimate alliance (3); there is no greater guardian than you (4).” (To such a devotee Indra declares), “certainly the great (devotee) will gain from me riches everyday (1), wherever he is (2).”

शिक्षेयमित् महयते दिवेदिवे राय (1), आ कुहचित्-विदै (2),
नहि त्वत् अन्यत् मधबन् न आप्य (3), वस्यो अस्ति पिता चन् (4)

[This mantra is the forerunner of the doctrine of complete surrender, developed later in detail by Sri Rāmānuja and others.

vasya: greater, superior; *āpyam*: intimate alliance, (3.2.6);
ā shikṣheyamit: gains from me; based on: *shikṣhāt*: gains or learns (from you), (1.68.3)]

7.32.20: He who is yoked to Indra by all the thoughts (3), and regards Indra as his deliverer (1), he gains plenitude (2). To Indra, who is called by many, I bow down with surrender (4), just as a carpenter bends down to shape the rim of the wheel (5).

तरणिरित् (1), सिषासति वाजं (2), पुरंध्या युजा (3),
आ व इन्द्रं पुरुहूतं नमे गिरा (4), नेमिं तष्टैव सुद्रवम् (5)

[*ā name*: bow down with the obeisance of surrender;
taraṇi: deliverer, one who makes a devotee cross through all difficulties (3.29.13);
puramdhya: the goddess of many thoughts, (2.1.3)]

7.32.21: Riches do not come to a person with harsh words (1). Treasure does not go to one who stumbles (2). O Maghavan, you have the perfect power to give riches to a person like me (3), you who (reside) in the heaven beyond (4).

न दुष्टुती मत्यौं विन्दते वसु (1), न स्रेधन्तं रुयिः नशत् (2),
सुशक्तिरित् मधवन् तुभ्यं मावते देष्णं (3), यत् पार्यैं दिवि (4)

[*parye divi*: heaven which is beyond our world, (6.23.2)]

7.32.22: O Hero, we call you in praise (1), like the unmilked cows (are called for milking) (2). (He is) the lord of all that is moving (3), and the Lord of all that is non-moving (5). He has the vision of world of truth (4).

अभि त्वा शूर नोनुमो (1), अदुग्धा इव धेनवः (2),
ईशानमस्य जगतः (3), स्वदृशम् (4), ईशानम् इन्द्र तस्थुषः (5)

[Also in TS (2.4.14.6).]

Line 4: as in (5.26.2);]

7.32.23: (O Indra), there is none like you in the heaven or earth (1); none has been born or will be born (2). We invoke you for getting Ray-cows (4), and life-energies (steeds), O opulent Indra with the plenitude (3).

न त्वाबान् अन्यो दिव्यो न पार्थिवो (1), न जातो न जनिष्यते (2),
अश्वायन्तौ मधवन् इन्द्र वाजिनौ (3), गव्यन्तः त्वा हवामहे (4)

[*vājinam*: one with riches or plenitude, epithet for Indra, (1.4.9)]

7.32.24: O Indra who is the elder, bring that supreme (treasure) (*tat*) to me, the younger one (1); O opulent one, (you have) abundant riches from ancient times (2). In yajna and yajna, you are the offering (3).

अभि षतः तत् आ भर इन्द्र ज्यायः कर्नीयसः (1),
पुरु-वसुः हि मधवन् सुनात् (2), असि भरेभरे च हव्यः (3)

[*abhi ā bhara*: bring towards, bring within]

7.32.25: O Maghavan, drive far away our enemies (1). Make us full of knowledge about the felicities (or riches) (2). Understand that you are our protector in (acquiring the) great wealth (3). Become the increaser of our friends (4).

परा णुदस्व मधवन् अमित्रान् (1), सुवेदा नो वसू कृधि (2),
अस्माकं बोधि अविता महाधुने (3), भवा वृधः सखीनाम् (4)

7.32.26: O Indra, bring us the will-power (1), just as a father to his son (2). Instruct us (3), how we may enjoy the Light (of Sun) (5), in the journey of our life, O Indra (4).

इन्द्र क्रतुं नु आ भर (1), पिता पुत्रेभ्यो यथा (2),
शिक्षा णो (3), अस्मिन् पुरुहृत यामनि जीवा (4), ज्योतिः अर्शीमहि (5)

[*yāman*: in the journeying, (10.46.10);

puruhūta: one who is called by many; Indra;

The rishi for the first half of this mantra is Shakti, son of Vasiṣṭha.]

7.32.27: May the malignant powers not overcome us (2). May the crooked powers, those who bring us calamity, those who know not (the higher values) not (overcome us) (1). O hero, (protected) by you, may we cross (4), the eternal waters easily (gliding as it were) (3).

मा नो अज्ञाता वृजना दुराध्यो (1), मा अशिवासु अर्व क्रमुः (2),
त्वया वृयं प्रवतः शश्वतीः अपो (3), अति शूर तरामसि (4)

[*pravata*: gliding, (3.5.8); *apaḥ*: waters, works;

Line 4 (alt.): By works may we cross all the obstacles easily all the time. Here *apaḥ* is rendered as 'works'.]

33. Birth of Vasiṣṭha and the power of his sons

Riṣhi: Vasiṣṭhāḥ Maitrāvaraṇīḥ 1-9, Vasiṣṭhaputrāḥ, 10-14

- 7.33.1: May my children be near me**
 - 7.33.2: Indra chose Vasiṣṭhās over Vayat**
 - 7.33.3: Vasiṣṭhās help Sudāsa in the battle of ten kings**
 - 7.33.4: Vasiṣṭhās sustained Indra**
 - 7.33.5: Indra helped Tr̄tsus**
 - 7.33.6: Vasiṣṭhās united the helpless Bharatās**
 - 7.33.7: It is the three that make the creative energy in the work**
 - 7.33.8: Their greatness is profound**
 - 7.33.9: Approach the secret knowledge in its thousand branchings**
 - 7.33.10: Sole birth of Vasiṣṭha and the role of Agastya**
 - 7.33.11: You are the mind-born son of the Apsara Ūrvashi**
 - 7.33.12: Vasiṣṭha knows well; he was born of Apsara under the cover of Yama**
 - 7.33.13: Mitra and Varuṇa sprinkled the seed (retas); both Māna and Vasiṣṭha were born**
 - 7.33.14: Vasiṣṭha is a support for the mantrās**
- Metre: Triṣṭup**
- [The first 8 mantrās are said to be addressed by the Riṣhi Vasiṣṭha, dealing with the achievements of his sons Vasiṣṭhāḥ. The mantrās (10-13) associated with the sons of Vasiṣṭha, describe symbolically the birth of their father. The last verse describes the greatness of the riṣhi Vasiṣṭha.]
- 7.33.1: Fair (of colour) with their hair-knots tied up on the right side (1), urging thoughts, they (sons of Vasiṣṭha) give me joy (2). I stand up and declare around the sacrificial-seat to warriors (or gods) (3), “may the Vasiṣṭhās (my children) be never far away from me” (4).**

श्वित्यञ्चो मा दक्षिणतः कपर्दा (1), पियं जिन्वासौ अभि हि प्रेमन्दुः (2),
उत्तिष्ठन् बोचे परि बहिषो नृन् (3), न मै दूरात् अवितवे वसिष्ठाः (4)

7.33.2: They from afar led Indra (1), to accept the pressed Soma (of Sudāsa) (2), rejecting (*tira*) the strong Soma in a vessel which he was drinking (3), which was pressed by Vāyat, son of Pāshadyumna (4). Indra chose the Vasiṣṭhās (5).

दूरात् इन्द्रम् अनयन् (1), आ सुतेन (2), तिरो वैशन्तम् अति पान्तम् उग्रम्
(3), पाश-युम्पस्य वायतस्य सोमात् सुतात् (4), इन्द्रो अवृणीता वसिष्ठान् (5)
[*tirah*: scorn, (1.19.7); *vaishantam*: vessel]

7.33.3: In the same way, by them (Vasiṣṭhās), they (Sudāsa and others) crossed the river easily (1); similarly with their help they killed the divider demon (*Bheda*) (2). In the same way, Vasiṣṭhās, by their hymns made Indra (4), protect Sudāsa in the (battle) of Dāsharājna (3).

एवेत् नु कुं सिन्धुम् एभिः ततार (1), एवेत् नु कं भेदम् एभिः जघान (2),
एवेनु कं दाशराज्ञे सुदासं प्रावृत् (3), इन्द्रो ब्रह्मणा वो वसिष्ठाः (4)

[*Bheda*: the demon is mentioned in (7.18.18,19; 7.83.4)]

dāsharājna: (battle of) ten kings; The names of ten kings are mentioned by S and are given in the note to (7.83.6). Their names indicate that they are all hostile psychological powers. Note that the list of names of the ten kings is not given in RV text. However names of demons in that list such as Shambara, Druhyu etc., appear frequently in RV.]

7.33.4: O men (of Vasiṣṭha family), by your hymns are the fathers happy (1). May you not come to harm the immutable and imperishable (2). By their hymns that invoke power (3), it was Vasiṣṭhās who sustained the force in Indra by their great voice (4).

जुष्टी नरो ब्रह्मणा वः पितृणाम् (1), अक्षम् अव्ययं न किला रिषाथ (2),

यत् शक्तरीषु वृहता (3), रवेण इन्द्रे शुभ्मम् अदधाता वसिष्ठाः (4)

7.33.5: (The Tr̄tsūs were) thirsty, surrounded, in need of help in the Dasharājna (battle) (2); they (Vasiṣṭhās) prayed to (Indra) desiring that he could flame forth like the heaven (1). Indra heard the hymns of Vasiṣṭhās (3). (He) made for Tr̄tsūs that wide and other world (4).

उद् याम् इवेत् (1), तृष्णजौ नाथितासो अर्दीधयुः दाश-राजे वृतासः (2),
वसिष्ठस्य स्तुवत् इन्द्रौ अश्रोत् (3), उरुं तृत्सुभ्यो अकृणोत् उ लोकम् (4)

[*adīdayuḥ*: desiring that he could flame forth; based on *adīdeḥ*, in (1.140.10, 7.5.3)]

Line 4: Indra removed all the limitations within the Tr̄tsus and made them wide. In that way, he gave them access to the energies of the Sun-world, also known as *u-loka*, which is wide.]

7.33.6: The Bharatās were split up on all sides (like) helpless children (2), like the sticks used for driving the cows (1). When the Vasiṣṭhās walked in front of them and (took the lead) (3), then the people of Tr̄tsus flourished (4).

दण्डा इवेद् गोअजनास (1), आसन् परिच्छिन्ना भरता अर्भकासः (2),
अभवच्च पुरएता वसिष्ठ आदित् (3), तृत्सूनां विशौ अप्रथन्त (4)

7.33.7: It is the three that make the creative energy in the work (1). Three are the nations that are Aryan in whose front is the light (2). Three shining ones cling to the dawn (3). The Vasiṣṭhās know them all (4).

त्रयः कृष्णन्ति भुवनेषु रेतः (1), तिसः प्रजा आर्या ज्योतिरिग्रा: (2),
त्रयौ धर्मासै उपसं सचन्ते (3), सर्वान् इत् तान् अनु विदुः वसिष्ठाः (4)

[Three nations: the three planes of *anna*, *prāṇa*, *manas*. Three in line 1: Energies of three planes;]

7.33.8: Their increasing lustre is like that of Sun (1). Their greatness is profound like that of the ocean (2). Their speed is like that of wind (3). Your affirming lauds (*stoma*) are not for another to follow, O Vasiṣṭhās (4).

सूर्यस्येव बृक्षथो ज्योतिः एषां (1), समुद्रस्येव महिमा गंभीरः (2),
बातस्येव प्रज्ञवो (3), न अन्येन स्तोमौ वसिष्ठा अन्वेतवे वः (4)

[Line 4: None can imitate them]

7.33.9: They (Vasiṣṭhās) approach (4), the secret knowledge (1), with its thousand branches (3), by the intuition of the heart (2). Weaving the cover (or cloth) extended by the controller (Yama) (5), the Vasiṣṭhās come from the Apsarasas (6).

त इत् नियं (1), हृदयस्य प्रकैतैः (2), संहस्रबलवामभिः (3), सं चरन्ति (4),
यमेन ततं परिधिं वर्यन्तो (5), अप्सरसु उर्पे सेदुः वसिष्ठाः (6)

[*niyam*: secret;

Vasiṣṭhās in line 6 does not refer to the children of the sage Vasiṣṭha. That word here refers to the multitude of energies which later embody in Vasiṣṭha after his birth as a human being. In the birth of an ordinary human being, there are three factors namely the energies of the father and mother and *jīva* (or soul) of the person to be born with the multitude of energies (or previous experiences) to be manifested in that birth. Lines 1,2 refer to this secret knowledge pertaining to previous experiences. For a human being, the *jīva* enters the womb after the sexual union of the parents. As verse 10 makes clear, there was no sexual union causing his birth; he was the mind-born son of Apsara as clearly indicated in verse 11. So how does Vasiṣṭha get the energy of mother here? Lines 3 and 4 give the answer. The *jīva* or energies of Vasiṣṭha approaches the *apsara* under the cover provided by Yama, the controller. Lines 3 and 4 in verse 9 are similar to the lines 3 and 4 in verse 12.

vayanta in this verse and *vayiṣhyan* in verse 12 are derived from 've', to weave.]

Birth of Vasiṣṭha: (10-13)

7.33.10: When Mitra and Varuṇa saw you (2), coming out from the light that was like lightning (1), it was your sole birth, O Vasiṣṭha (3), and Agastya carried you from your (former) abode (4).

विद्युतो ज्योतिः परि संजिहानं (1), मित्रावरुणा यत् अपश्यतां त्वा (2),
तत् ते जन्म उत एकं वसिष्ठ (3), अगस्त्यो यत् त्वा विश आज्ज्भार (4)

[The mantrās 10 and 11 form one unit. See the note at the end of verse 11. *visha:* abode (*niveshana*) (S)]

7.33.11: Hence, O Vasiṣṭha, you are the son of Mitra and Varuṇa (1), born from the mind of Urvashi, O Brahman (2). There was an emission of a drop (of *retas*) (3); (seeing you) with the divine effulgence and mantrās (4), all the gods established you in the lotus (5).

उतासि मैत्रावरुणो वसिष्ठः (1), ऊर्बश्या ब्रह्मन् मनसो अधि जातः (2),
द्रुपं स्कृनं (3), ब्रह्मणा दैव्येन (4), विश्वे देवाः पुष्करे त्वाददन्त (5)

[Mitra and Varuṇa are conscious forces with unique personalities but with no fixed physical forms. No physical union is mentioned between Mitra and Varuṇa and the apsara Urvashi. Verse 11 and verse 13 state that there was an emission from Mitra and Varuṇa. From that and the power of Urvashi, Vasiṣṭha was born. Verse 10 states that Mitra and Varuṇa see Vasiṣṭha coming out of the light which was like lightning. Verse 11 declares that Vasiṣṭha is the mind-born son (*mānasa adhijāta*) of Apsara. Verse 11 states that the gods, seeing his effulgence placed him in a lotus. Lotus is a standard symbol of the latent powers manifesting themselves.]

7.33.12: The perceiver (Vasiṣṭha) knows well the two worlds (1). He is thousand-giver, or he himself is a gift (2). Having woven the cover extended by the controller (Yama) (3), Vasiṣṭha was born from the (mind of) Apsara (4).

स प्रकेत उभयस्य प्रविद्वान् (1), सहस्रदान उत वा सदानः (2),
यमेन ततं परिधिं वयिष्यन् (3), अप्सरसः परि जडे वसिष्ठः (4)

[Verse 11 describes how the child Vasiṣṭha got the energies from his father through the retas. Lines 3 and 4 here describe how the child got the energies from his mother; these lines are similar to the lines 3 and 4 in verse 9. Note there is only a mental transfer of the motherly energy from Apsara to her son Vasiṣṭha. Hence the child is called as mind-born from Apsara.

In line 1, two worlds refer to the two worlds of Vasiṣṭha before and after his birth. In line 2, he calls himself as the gift from the parents to the world.]

7.33.13: Mitra and Varuṇa were born in the sacrificial sessions, and impelled by the prostrations (of surrender) (1). They (Mitra and Varuṇa) sprinkled together the seed (*retas*) in the vessel (2); from the middle (of the vessel) rose Māna (Agastya) (3). Thus the rishi was born who was called Vasiṣṭha (4).

सत्रे हू जातौ इषिता नमोभिः (1), कुम्भे रेतः सिषिचतुः समानम् (2),
ततौ हू मान उदियाय मध्यात् (3), ततौ जातम् कषिम् आहुः वसिष्ठम् (4)

[The seminal seed sprinkled by Mitra and Varuṇa fell into the sacrificial vessel (*kumbha*). From that vessel arose *māna*. The book Brhaddevata identifies *māna* with the (seer) Agastya. *māna* means a measure. It is said Agastya had the height (*māna*) of a peg (*shami*) at birth (*Sāyaṇa*). From the vessel was born Vasiṣṭha also. Thus Agastya and Vasiṣṭha can be regarded as brothers.

Line 1 is important. Mitra and Varuna were impelled by the ṛshis with their prostrations of surrender. To satisfy the request of these ṛshis for a new ṛshi with great attainments, the seed was sprinkled by Mitra and Varuṇa. Mitra and Varuṇa manifested to satisfy ṛshis.

7.33.14: O Pratṛdās (the seer) Vasiṣṭha is coming here (5). With your mind at ease, welcome him eagerly (4). He (Vasiṣṭha) is a support for the *uktha* mantrās, he is a support for the *sāman* mantrās (1). He is a support for the operation of the press stones (2); he teaches up front about all the supports (of our existence) (3).

उक्थभृतं सामभृतं (1), विभर्ति ग्रावाणं (2), बिभ्रत् प्र वदाति अग्ने (3),
उप एनम् आच्वं सुमनस्यमाना (4), आ वौ गच्छाति प्रतृदो वसिष्ठः (5)

[The *hotṛ* priest utters the *uktha* or *shastra* mantrās. Udgatr priest intones the *sāman* mantrās; *bibhrat*: to support;

Line 1: The seer Vasiṣṭha is a great teacher. The well-known verse listing the main teachers begins with Nārāyaṇa and includes Vasiṣṭha also. The verse is given in pages xxx.]

End of 7.33

Urvashī in the Rig Veda: Not a person. We will survey the idea of Ūrvashi in Rig Veda based on all the mantrās in which this word appears namely (2.27.14); (4.2.18); (5.41.19); (7.33.11) and (10.95).

The Brāhmaṇas, Yāska and Sāyaṇa, all have committed the mistake of applying the Purānic legends to the Veda. That is to say, they all try to read the developed legend into the original hymns. This is really the reversal of the true process for understanding them. The Vedic hymns must explain the Purānic legends and not vice versa.

In the popular imagination, Ūrvashi is connected with *svarga-loka*.

She is one of the many Apsarās that dance in the Court of Indra, the Lord of Heaven. So much has been written not only in the Purāṇas about her but even in literature that one hardly notices the fact of her Vedic origin. Kālidāsa speaks of her as *sukumāram praharaṇam mahendrasya*, ‘the delicate missile of Indra’.

It is clear from the study of the RV mantrās mentioned above that the word “urvashi” is not used in all contexts to indicate a person of that name. In (2.27.14), the seer prays for *abhayam jyotih* in “Ūrvashi”. Sāyaṇa himself does not always interpret this word as a proper noun. In (4.2.18) the main deity is Agni, Agni, to whom the Rik is addressed. Vāmadeva speaks here of two things: (i) herds of the Cows in an opulent place, and (ii) birth of the gods. Both these illumine Ūrvashi “the wideness of mortals.” In (5.41.19), “urvashi” occurs in both the lines of the Rik. Here she raises the chant and she covers with her light the offering of the sacrifice. There is no idea of the nymph of heaven or even of the water-spirit here.

Ūrvashi mentioned in (5.41.19) with Ilā and the Rivers must therefore represent a similar psychological function. It is clear also that she is not here the celestial-nymph of the later day Purāṇas. In the Veda we must accept the psychological sense suggested not only by the context but by etymology. It indicates “wide enjoyment” or “infinite delight.” It is when one has found the “fearless Light” — (*abhayam jyotih*) — that one can be established in *urvashi*, the wide enjoyment. Beyond the heaven of the Mind (*dyuloka*), we find in the Veda several intermediate planes between Mind and ṛtam i.e., Supermind. There is *Bṛhat Divā* (बृहत् दिवा) — the “great Heaven” — and there are the *triṇi rochanā* (त्रीणि रोचना) “the three shining realms”. Of all these realms of Svar, Indra is the Lord. The “great heaven” has the “wide enjoyment”, *urvashi*.

This original Vedic symbolism seems to have given rise to the Purānic legend in which Ūrvashī figures as a celestial nymph, a power in the hands of Indra.

In all these references the etymological sense उरु + अश् is dominant. उरु (*uru*), wide; and अश् *ash* 'to enjoy'. The name so formed can convey "wideness" either of Light or of delight. Ūrvashī in these hymns is connected with Light, wideness, speech and illumination.

Section 3. Sūktās (34-45)

**All-gods (34-37, 39, 42, 43); Peace (35);
Bhaga (41); Savitṛ (38, 45); Dadhikra (44)**

34. All-Gods (*Vishvedevāḥ*)

Rishi: Vasiṣṭhah Mitrāvarunih

- 7.34.1: Mantra like well-crafted car**
- 7.34.2: Flowing waters know**
- 7.34.3: Waters nourish Indra**
- 7.34.4: Golden arms of Indra**
- 7.34.5: Proceed on the path**
- 7.34.6: Hero-force of intuition (*vīram ketum*)**
- 7.34.7: Yajna rises from the force like Sun**
- 7.34.8: Establish the thought by truth**
- 7.34.9: Thoughts of wisdom (*devīm dhiyam*)**
- 7.34.10: Varuṇa and rivers**
- 7.34.11: Universal life**
- 7.34.12: Render powerless the malevolent**
- 7.34.13: Separate our bodies from evil**
- 7.34.14: Our prostrations of surrender to Agni**
- 7.34.15: Friend Agni**
- 7.34.16: Agni is foundation of rivers**
- 7.34.17: Ahirbudhnya**
- 7.34.18: Inspired hearing for us**
- 7.34.19: Destroy foes like the Sun**
- 7.34.20: Tvaṣṭṛ, the form-maker, establishes sons**
- 7.34.21: Dynamic thought**
- 7.34.22: Varuṇāni and Varutrī**
- 7.34.23: Growths of earth, the constant givers**

7.34.24: Uphold riches by thoughts

7.34.25: Gods rejoice in our yajna

Metre: 1-21, Dvipada Virāṭ; 22-25 Triṣṭup

[This sūkta of 25 mantrās is associated with *vishvedevāḥ*, the collective of all the gods, including those who are not specifically mentioned by name in Rig Veda. There are 60 complete sūktās and several isolated mantrās or subhymns to Vishvedevāḥ in RV. There are 10 sūktās to them in this Maṇḍala. Of the 25 mantrās in the sūkta here, some deal with the epithets common to all the gods. Some mantrās consider only specific conscious powers such as Indra, Agni, Varuṇa. For instance mantra 2 focuses on the consciousness of the rivers which know the birth of heaven and earth. Hence requesting them to hear our mantrās makes perfect sense.

Verse 11 declares that the god Varuṇa, the king of kings, is the beautiful form of rivers (*pesho nadinām*). Varuṇa is the universal life (*vishvāyu*). There is the mention of how yajna rises from intuition like the Sun (verse 7).

In this Maṇḍala, the sūktās 34-37, 39-40, 42, 43 are addressed to All-gods.]

7.34.1: May the pure words of wisdom (in the form of mantra) proceed from us (1), like a mighty well-crafted car (2).

प्रशुक्त एतु देवी मनीषा अस्मत् (1), सुतष्टो रथो न वाजी (2)

7.34.2: The flowing waters (3), know the birth of earth and heaven (1). May these waters hear (our praise) (2).

विदुः पृथिव्या दिवो जनित्रं (1), शृणवन्ति आपो अध् (2), क्षरन्तीः (3)

7.34.3: The vast waters nourish him (Indra) (1). May the heroes glorify him who is fierce in the (battles) with Vṛtra (2).

आपः चिदस्मै पिन्वन्त पृथ्वीः (1), बृत्रेषु शूरा मंसन्त उग्राः (2)

[*pinvasi*: (you) nourish, (7.5.8)]

7.34.4: Yoke the horses to his car (1). Indra has golden arms and also Vajra (2).

आ धूः षु अस्मै दधात अश्वान् (1), इन्द्रो न वज्री हिरण्यबाहुः (2)

7.34.5: Go towards the yajna like the day (*aha iva*) (1). Swiftly proceed by yourself on the path like one journeying (2).

अभि प्र स्थात अहेव यज्ञं (1), यातेव पत्मन् त्मना हिनोत (2)

7.34.6: Proceed swiftly by yourself to the yajna-battle (1). Establish the hero-force of intuition (*vīram ketum*) in the people (2).

त्मना सुमत्सु हिनोत यज्ञं (1), दधात केतुं जनाय वीरम् (2)

7.34.7: From this force does yajna rise like the Sun (1). (The Sun) sustains the vast burden (of the universe) like the earth (2).

जदस्य शुष्मात् भानुः न अर्ते (1), बिभर्ति भारं पृथिवी न भूमू (2)

[*ut arta*: rises;

bhūma: vast, infinite; as in *bhūma-vidya* in Chhāndogya U.]

7.34.8: O Agni, I invoke the gods in the yajna which is a journey (1). I establish the thought by the truth in a perfect way (2).

हयामि देवान् अयातुः अग्ने (1), साधन् क्रतेन धियं दधामि (2)

[*ayātu*: march, journey; (yajna is a journey);

sādhan: achieve with perfection, (3.1.23)]

7.34.9: (O worshippers), establish the luminous thoughts of wisdom, (directed) towards (the gods) (1). In the presence of the gods, offer the praises abundantly (2).

अभि वौ देवीं धियं दधिष्वं (1), प्र वौ देवता वाचं कृणुध्वम् (2)

7.34.10: Varuṇa, the fierce one with his thousand eyes (1), sees entirely the paths of these rivers (2).

आ चैष आसां पाथो नदीनां (1), वरुण उग्रः सहस्रचक्षाः (2)

7.34.11: He is the king of kings (1); (he is) the (beautiful) form of the rivers (2). He is the universal life; his might cannot be exceeded (3).

राजा राष्ट्रानां (1), पेशो नदीनाम् (2), अनुत्तम् अस्मै क्षत्रं विश्वायु (3)

[*vishvāyu*: universal-life; *pesho*: beautiful form;]

7.34.12: Protect us in the midst of all the peoples (1). Render powerless the words of the malevolent (2).

अविष्टो अस्मान् विश्वासु विक्षु (1), अद्युं कृणोत् शंसं निनित्सोः (2)

7.34.13: May the blazing (weapons) of the unhappy foes go far away (from us) (1). O Gods, separate our bodies completely from the powers of evil (2).

व्येतु दिद्युद् द्विषाम् अशैवा (1), युयोत् विष्वकूरपः तुनूनाम् (2)

[*rapāmsi*: powers of evil, (1.69.4)]

7.34.14: O Agni, you are most pleased with our prostrations of surrender and our offerings (1). The laud (*stoma*) of ours has been established and addressed (to Agni) (2).

अर्वीत् नो अग्निः हव्यान् नमौभिः प्रेष्ठो (1), अस्मा अधायि स्तोमः (2)

7.34.15: Worship (Agni), the son of waters and our friend, along with the gods (1). May he be benevolent to us (2).

सजूः देवेभिः अपां नपातं सखायं कृध्वं (1), शिवो नो अस्तु (2)

7.34.16: I praise (Agni) born of waters and killer of Ahi (1). He is the foundation of rivers, and sits in the mid-world (2).

अञ्जाम् उक्थैः अहिं गृणीषे (1), बुद्धे नदीनां रजःसु षीदन् (2)

[Ahi is the name of Vṛtra who obstructs the waters. For S, Ahi is cloud.]

7.34.17: May not Ahirbudhnya have the intention of harming us (1). May there be no decay in the yajna of the seeker of truth (2).

मा नो अहिर्बुद्ध्यौ रिषे धात् (1), मा यज्ञो अस्य स्विधत् क्रतायोः (2)

[In the pādapāṭha of this mantra, *Ahiḥ* and *budhnya* are separated, even though they together refer to a single entity. Recall *Ahiḥ* is also the name of the demon-snake, a form of Vṛtra. In the word index, *Ahiḥ* occurs 17 times, of which 5 of them refer to *Ahiḥ*, the snake and 12 times to Ahirbudhnya. Ahirbudhnya is sometimes considered a power of Agni. He is considered as a form of Indra in (10.92.12). The exact nature is not clear. (SA) renders it as the mystic Dragon of the foundation (HMF, p.32). Ahirbudhnya occurs in 1.186.5, 2.31.6, 5.41.16, 6.49.14, 6.50.14, 7.34.17, 7.35.13, 7.38.5, 10.64.4, 10.66.11, 10.92.12, 10.93.4.]

7.34.18: May the gods bestow the inspired hearing (or knowledge) on the people (1). Let the foes who challenge our riches go far away (2).

उत न एषु नृषु श्रवो धुः (1), प्र राये यन्तु शर्धन्तो अर्यः (2)

[*shardhantu*: those who challenge us, (8.19.20)]

7.34.19: Just as the Sun (burns) the vast worlds (2), may the leaders of the great armies burn the foes using the power of these (gods) (1,3).

तपन्ति शत्रुं (1), स्वर्ण भूमा (2), महासैनासो अमेभिः एषाम् (3)

[*amebhīḥ*: strengths, (1.67.2)]

7.34.20: When the wives come in front of us (1), may (the divine form-maker) Tvaṣṭṛ, with his beautiful hands establish the hero-sons in us (2).

आ यत् नः पत्नीः गमन्ति अच्छा (1), त्वष्टा सुपाणिः दधातु वीरान् (2)

7.34.21: May Tvaṣṭṛ rejoice in the affirming laud (stoma) (1). May he (establish) the dynamic thought in the seeker of riches (2).

प्रति नः स्तोमं त्वष्टा जुषेत् (1), स्यात् अस्मे अरमतिः बसूयुः (2)

[*prati jusheta*: let him rejoice, (2.10.5);
aramatih: dynamic thought, (7.1.6)]

7.34.22: May (the wives of gods) who are constant in giving, grant us the riches (1). May Varuṇāni hear our invocation, so also the heaven and earth (2). May Tvaṣṭṛ, the great giver, establish the riches in us (4). May he along with the Varutri goddess grant us auspicious refuge (3).

ता नौ रासन् रातिषाच्चो बसूनि (1), आ रोदसी वरुणानी शृणोतु (2),
 वरुत्रीभिः सुशरणो नौ अस्तु (3), त्वष्टा सुदत्रो वि दंधातु रायः (4)

[*rātishāchah*: constant in giving, (2.1.13);
varutribhīḥ: Varutri is mentioned in (1.22.10) and (5.41.15). She is a power of the truth-lustre of the vast light (*mahi*). She shines enveloping all, as mentioned (by KS in commenting on (1.22.10))]

7.34.23: May the riches be protected for us by Parvata and waters (1,4). May those who are constant in giving (namely), the growths of earth, heaven (2), the trees, earth and the two earth and heaven together (protect our riches) (3).

तत् नो रायः पर्वताः तत् न आपः (1), तद् रातिषाच्च ओषधीः उत् यौः (2),
 बनस्पतिभिः पृथिवी सजोषां उभे रोदसी (3), परि पासतो नः (4)

[The powers of this god Parvata are not mentioned in detail in RV. Perhaps he is the god who assists persons in their ascending journey. *parvata* means hill, that which has tiers or peaks. He is called as the generous giver in (7.37.8).]

7.34.24: May we be the upholders of the riches with our thoughts (4). May the vast earth and heaven support (this wish) (1). May Varuṇa, who dwells in the light, friend of Indra, support (this wish) (2). May the victorious Maruts support (this wish) (3).

अनु तत् उर्वा रोदसी जिहाताम् (1), अनु द्युक्षो वरुण इन्द्रसखा (2),
अनु विश्वे मरुतो ये सहासौ (3), रायः स्याम धरुणं धियध्यै (4)

[Line 1: (alt.): may we be receptables for the retention of riches (S).

dyuksha: inhabitant of light, (2.2.1); *dharunam*: upholder, (5.15.5);

anu jahāta: hasten forward in support, (5.32.9);

dhiyadhyai: with the (related) thoughts; (occurs once); Note *dhiya* is thought;]

7.34.25: May Indra, Varuṇa, Mitra, Agni (1), Waters, growths of earth, trees rejoice in that (our yajna) (2). Being in the lap of Maruts may we be in peace (3). Do you protect us always by states of happy being (4).

तत् इन्द्रो वरुणो मित्रो अग्निः (1), आप ओषधीः वनिनौ जुषन्त (2),
शर्मन् स्याम मरुताम् उपस्थै (3), यूयं पात स्वस्तिभिः सदा नः (4)

35. Mantrās for Peace and Bliss

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

7.35.1: Indra, Agni, Varuṇa

7.35.2: Bhaga, Puramdhī, speech

7.35.3: Dhatā, earth, mountains

7.35.4: Mitra-Varuṇa, Ashvins, doer of good deeds

7.35.5: Heaven, earth, growths of earth, trees

7.35.6: Rudra, Tvaṣṭṛ

7.35.7: Soma, yajna, one-pointed goals

7.35.8: Sun, rivers, waters

7.35.9: Aditi, Maruts, Viṣhṇu

7.35.10: Savitṛ, dawns, rains

7.35.11: Sarasvati, all-gods

7.35.12: Lords of truth, R̥bhus, life-powers

7.35.13: Unborn lord, one-footed, oceans

7.35.14: Master of yajna, Ādityāś, Rudrāś, Vasus

7.35.15: Immortal and knowers of truth

Metre: Trīṣṭup

[This is a well known sūkta of blessing mantrās. Of the 15 mantrās, 13 of them begin with, *sham no*, meaning, ‘peace and bliss for us’. These 13 mantrās mention about 50 gods, goddesses or cosmic powers. The list includes well-known gods such as Agni, Indra and several not so well known gods such as *dhāta*, one-footed lord (*ekapād*), one-pointed goals (*svaru*), altars (*vedo*), etc.

For a person who is conscious of the external nature, each aspect of it leads him or her to its corresponding part within the human aspirant. Each mantra has 4 or 5 parts beginning with *sham*, dedicated to a particular deity. The word *vishve-deva* is also explicitly mentioned in verse (11).]

7.35.1: Blissful to us be Indra and Agni with their protections (1). Blissful to us be Indra and Varuṇa to whom our offerings are given (2). Blissful be Indra and Soma for our happy journey (*suvitāya*) towards the well-being (*sham*) and capacity for perfect work (*yo*) (3). Blissful be Indra and Pūṣhan, the conquerors of plenitude (4).

शं ने इन्द्राग्नी भवताम् अबौभिः (1), शं न इन्द्रावरुणा रातहव्या (2),
शम् इन्द्रासोमा सुविताय शं योः (3), शं न इन्द्रापूषणा बाजसातौ (4)

[These mantrās are recited for our happy journey (*suvitāya*) towards the well-being (*sham*) and capacity for perfect work (*yo*).]

7.35.2: May the deity Bhaga be for our happiness (1). The deity Narāshamsa be for our happiness (2). May the many-thoughted Goddess Puramdhī be for our happiness (3). May the riches be for our happiness (4). May the well-governed and true speech be for our happiness (5). May the Aryamān who manifests in many ways be for our happiness (6).

शं नौ भगः (1), शमु नः शंसौ अस्तु (2), शं नः पुरंधिः (3), शमु सन्तु रायः (4), शं नः सत्यस्य सुयमस्य शंसः (5), शं नौ अर्यमा पुरुजातो अस्तु (6)

7.35.3: May the powers which establish (*dhāta*) and uphold (*dhartā*) bestow peace on us (1). May the wide earth with its own law of nature bestow peace on us (2). May the vast heaven and earth be for our happiness (3). May the mountains be for our happiness (4). May the Gods who are ready for our call (*suhava*) be for our peace and happiness (5).

शं नौ धाता शमु धर्ता नौ अस्तु (1), शं न उरुची भवतु स्वधार्भिः (2),
शं रोदसी बृहती (3), शं नौ अद्रिः (4), शं नौ देवानां सुहवानि सन्तु (5)

7.35.4: May Agni (God-will) with his luminous force be for our happiness (1). May Mitra and Varuṇa and the Divine Twins Ashvins be for our happiness (2). May the noble actions of the doers of good deeds be for our happiness (3); May the wind blow impelling us to peace and happiness (4).

शं नौ अग्निज्योतिः अनीको अस्तु (1), शं नौ मित्रावरुणौ अश्विना शम् (2), शं नः सुकृतां सुकृतानि सन्तु (3), शं नै इषिरो अभि वातु वातः (4)

7.35.5: May the heaven and earth invoked from the earliest times, be for our happiness (1). May the mid-space be for our seeing (*dṛshaye*) (2). May the growths of earth and the forest trees be for our happiness (3). May the victorious Lord of the midworld be for our peace (4).

शं नो द्यावा॑पृथिवी॒ पूर्वहूतौ॑ (1), शमन्तरिक्षं॒ दुश्येऽनो॒ अस्तु॑ (2),
शं न ओषधीः॒ वनिनौ॒ भवन्तु॑ (3), शं नो॒ रजसृस्पतिः॒ अस्तु॑ जिष्णुः॑ (4)

7.35.6: May Indra, with the Vasūs, grant us happiness (1). May Varuna, perfect in expression, with the numerous ādityās, be for our happiness (2). May Rudra, who dwells in the waters, along with his associates (Rudrās) grant us peace (3). May Tvaṣṭṛ, the divine architect, along with the Goddesses grant us peace and bliss (4); here may they hear us (5).

शं न इन्द्रो॒ वसुभिर्देवो॒ अस्तु॑ (1), शमादित्येभिः॒ वरुणः॒ सुशांसः॑ (2),
शं नौ॒ रुद्रो॒ रुद्रेभिः॒ जलाषः॑ (3), शं नः॒ त्वष्टा॒ ग्राभिः॒ (4), इह॒ शृणोतु॑ (5)

7.35.7: May Soma be for our peace (1). May the mantrās be for our peace (2). May all the press-stones which release the delight (Soma) be for our peace (3). May yajña, the collaborative action with the deities, be for our peace (4). May our one-pointed (*svaru*) goals with their measures of completion (*mita*) be for our peace (5). May the mothers be for our happiness (6). May the altar be for our happiness (7).

शं न सोमौ॒ भवतु॑ (1), ब्रह्म शं नः॑ (2), शं नो॒ ग्रावाणः॑ (3), शमु॒ सन्तु॒ यज्ञाः॑
(4), शं नः॒ स्वरूणां॒ मितयौ॒ भवन्तु॑ (5), शं नः॒ प्रस्वः॑ (6), शम्वस्तु॒ वेदिः॑ (7)
[*svaru*: cry, arrow-shaft]

7.35.8: May the sun with wide vision rise for our happiness (1). May the four quarters of the horizon be auspicious to us (2). May the mountains with their firmness be for our happiness (3). May the rivers and the waters be for our happiness (4).

शं नः सूर्यै उरुचक्षा उदैतु (1), शं नश्चतसः प्रदिशौ भवन्तु (2),
शं नः पर्वता ध्रुवयौ भवन्तु (3), शं नः सिन्धवः शमु सन्त्वापः (4)

7.35.9: May Aditi, the mother infinity, through her laws (*vrata*), be for our happiness (1). May the glowing Maruts be for our happiness (2). May the all-pervading Viṣṇu, the nourishing one (*Puṣhan*), be for our happiness (3). May the auspicious becomings (*bhavita*) be propitious to us (4). May the wind (blow) for our happiness (5).

शं नो अदितिः भवतु ब्रतेभिः (1), शं नौ भवन्तु मरुतः स्वर्कारः (2),
शं नो विष्णुः शमु पूषा नौ अस्तु (3), शं नौ भवित्रं (4), शम्वस्तु वायुः (5)

7.35.10: May Savitṛ, the creator, the saviour, be for happiness (1). May the radiant dawns be blissful to us (2). May the rains bring happiness for our people (3). May the creator of bliss, Lord of universe be blissful to us (4).

शं नौ देवः सविता त्रायमाणः (1), शं नौ भवन्तुषसौ विभातीः (2),
शं नः पर्जन्यौ भवतु प्रजाभ्यः (3), शं नः क्षेत्रस्य पतिरस्तु शम्भुः (4)

[*shambhuḥ*: creator of bliss, (3.17.5, 1.65.3)]

7.35.11: May the collective of All-Gods be for our happiness (1). May Sarasvati with her inspiration be for our bliss (2). May the all-conquering powers bestow happiness on us (3). May those who are constant in giving bestow happiness on us (4). May all celestial and terrestrial powers be for our happiness (5). May the powers of the waters be for our bliss (6).

शं नौ देवा विश्वदेवा भवन्तु (1), शं सरस्वती सुह धीभिः अस्तु (2), शं
अभिषाच्चः (3), शमु रातिषाच्चः (4), शं नौ दिव्याः पार्थिवाः (5), शं नो
अप्याः (6)

7.35.12: May the Lords of truths be for our happiness (1). May the Life-powers and knowledge (horses and the cows), be for our happiness (2). May the Divine artisans (*Rbhūs*) give happiness to us with their delicate hand-skills leading to perfect work (3). May the ancient fathers (*pītṛs*) be gracious to respond to our calls (4).

शं नः सूत्यस्य पतयो भवन्तु (1), शं नो अर्वन्तः शमुं सन्तु गावः (2),
शं नं क्रभवः सुकृतः सुहस्ताः (3), शं नौ भवन्तु पितरो हवेषु (4)

7.35.13: May the divine unborn Lord, the one-footed, be for our happiness (1). May Ahirbudhnya who tramples down (*budhnyāḥ*) the demon Ahi be for our bliss (2). May the cosmic oceans be for happiness (3). May the energies born of the waters which will destroy the foes (*peru*) be gracious to us (4). May the variegated powers guarded by divine powers, be for our happiness (5).

शं नौ अ॒ज एकपाद् दे॒वो अस्तु (1), शं नो अहि॒बुध्यः (2), शं समुद्रः (3),
शं नौ अ॒पां नपा॒त् पे॒रुः अस्तु (4), शं नः पृश्नि॒र्भवतु दे॒वगोपा (5)

[Ahirbudhnya: see (7.34.17)]

7.35.14: May the Ādityās, Rudrās and Vasūs take delight (1), in this hymn newly prepared by us (2). May the masters of sacrifice, those born of knowledge (4), those in *dyu* heaven and earth hear us (3).

आ॒दि॒त्या रु॒द्रा वस॑वो जु॒षन्त (1), इ॒दं ब्रह्म क्रि॒यमाणं नवीयः (2),
शृ॒ण्वन्तु नो दि॒व्याः पा॒र्थिवासो (3), गोजाता उ॒त ये यङ्गियासः (4)

[*gojātā*: sons of Priṣṇi, Maruts (S)]

7.35.15: The most significant among the gods pertaining to sacrifice (1), the lord of sacrifice connected to mortal, the immortal, the knower of the truth (2), may they grant us the power of wide movement (or power of one who moves widely) (3). Do you protect us always by states of happy being (4).

ये देवानां यज्ञिया यज्ञियानां (1), मनोः यजत्रा अमृतां कृतज्ञाः (2),
ते नौ रासन्ताम् उरुग्रायम् अधि (3), यूयं पात स्वस्तिभिः सदा नः (4)

36. All-Gods

Rishi: Vasiṣṭhaḥ Maitrāvaraṇih

7.36.1: The Word, Sun, Earth and Agni

7.36.2: Varuṇa is master; Mitra impels all

7.36.3: Vāyu and Parjanya

7.36.4: Perfect car of Indra, Aryaman with perfect will

7.36.5: Hymn with obeisance to Rudra

7.36.6: Rivers and Sarasvatī

7.36.7: Goddess of speech not move beyond us

7.36.8: Mahī, Pūshan and Bhaga

7.36.9: Viṣhṇu protects the seed

Metre: Triṣṭup

[This sūkta of 9 mantrās focuses on special epithets for the various gods. Verse 2 clearly indicates the different roles of Mitra and Varuṇa who are coupled together in several mantrās. The verse 1 begins with certain aspects of the potent word *brahma* coming from the home of truth, symbolism of mountains on earth etc. Mantra 3 states that Parjanya is born of the great sun. Clearly Parjanya cannot be the ordinary rain. The ordinary rain is a symbol of the descent of the supreme power (*avarohana*). There is a verse to Rudra also stressing his friendship.]

7.36.1: Let the word (*brahma*) come forward from the seat of truth (1). The Sun has released wide the Ray-cows by its rays (2). The earth reveals its wideness by the mountains (3). Agni is kindled over it as a wide symbol (4).

प्र ब्रह्मैतु सदनात् क्रतस्य (1), वि रश्मिभिः ससृजे सूर्यो गाः (2),
वि सानुना पृथिवी संस्तु उर्वी (3), पृथु प्रतीकम् अधि एधे अग्निः (4)

[*visasru*: reveals, (10.71.4) *sasra* in Samhita text becomes *sasre* in pada-pāṭha; *pra sasru*: to flow rapidly, (7.95.1)]

7.36.2: O powerful Mitra and Varuṇa (1), we offer this new hymn with words of purification which is like an impulsion (2). One of them (Varuṇa) is the master (*inah*), inviolate and (the guide) on the paths (3). (The other is) Mitra who praised by us impels forward all persons (4).

इमां वां मित्रावरुणा (1), सुवृक्तिम् इषं न कृण्वे असुरा नर्वीयः (2),
इनो वामन्यः पद्वीः अदंध्यो (3), जनं च मित्रो यतति ब्रुवाणः (4)

[*padavī*: on the paths, (3.5.1); *asura*: powerful;]

7.36.3: The racing movements of Vāyu are playful (1). The milk-yielding cows are nourishing (2). Born in the dwelling of the great Sun (3), the mighty Parjanya cries out in the midworld (4).

आ वातस्य ध्रजतो रन्त (1), इत्या अपीपयन्त धेनवो न सूदाः (2),
महो दिवः सदने जायमानो (3), अचिक्रदद् वृषभः सस्मिन् ऊर्धन् (4)

[*ūrdhan*: in the udder (of the cow of light), (4.10.8); midworld (s);]

7.36.4: O Indra, (come to the yajna) by the perfect car drawn by your beloved horses (2), which are yoked by the words (of the performer of yajna) (1). May I bring Aryamaṇa, one with perfect will (4), who destroys the wrath of those who harm (3).

गिरा य एता युनजत् (1), हरी त इन्द्रे प्रिया सुरथा शूर धायू (2),
प्र यो मन्युं रिरक्षतो मिनाति (3), आ सुक्रतुम् अर्यमणं वबृत्याम् (4)

[*ā vavṛtyām*: turn in their paths, (6.11.1)]

7.36.5: Desiring his friendship and wideness (or strength), he is worshipped (1), by those with prostrations of surrender in their own abodes of truth (2). The men praise him and fill him with satisfying things (3). This most beloved hymn is addressed with prostrations of surrender to Rudra (4).

यजन्ते अस्य सुर्ख्यं वयः च (1), नमस्त्विनः स्व कृतस्य धामन् (2),
वि पृक्षो बाबधे नृभिः स्तवान (3), इदं नमो रुद्राय प्रेष्ठम् (4)

[*preshtham*: most beloved, (8.84.1);

vayah: wideness, (1.140.9), wide expansion, (10.46.10)]

7.36.6: May they (the rivers) come together glorious and desiring (1). (Among them) is Sarasvati, the seventh, the mother of rivers (2). They flow forward, good fostering cows, happy streams (3), increasing by their own waters (4).

आ यत् सुकं यशसो वावशानाः (1), सरस्वती सुस्थी सिन्धुमाता (2),
याः सुष्वयन्त सुदुधाः सुधारा (3), अभि स्वेन पयसा पीव्यानाः (4)

[*sudughā*: good milch-cows; *payasā*: waters, milk]

7.36.7: May these joyous and mighty Maruts protect (1,3), our thoughts and progeny (or creation) (2). May not the imperishable (goddess of speech) move in a way beyond our comprehension (4). May the two (goddess of speech and Maruts) increase the riches which are yoked to us (5).

उत त्ये नो मरुतो मन्दसाना (1), धियं तोकं च (2), वाजिनो अवन्तु (3),
मा नः परि ख्यत् अक्षरा चरन्ति (4), अवीवृद्धन् युज्यं ते रथिं नः (5)

[*mā nah pari khyat*: not beyond our ability to understand;

khya: knowing; the same idea is in (1.4.3), (*mā no ati khya*)]

7.36.8: Invoke the goddess Mahi with dynamic thought (1), also Pūshan, the hero, engaged in the discovery of knowledge (*vidathyam*) (2). (invoke) Bhaga, the protector of our thoughts, for safeguarding of plenitude (3); and invoke the great giver Puramdhī (4).

प्र वौ महीम् अरमतिं कृणुध्वं (1), प्र पूषणं विद्ध्यं न वीरम् (2),
भग्नं धियों अवितारं नो अस्याः सातौ बाजं (3), रातिषाच्चं पुरंधिम् (4)

[*Mahi*: the goddess of vastness, see the Āpri hymn (7.2). Bhaga is the god of enjoyment and distribution of the joy. See the Sūkta 41.

Puramdhī is the goddess of many thoughts.]

7.36.9: O Maruts, may this chant reach you, in front (1); may it reach Viṣṇu with his protections who protects (the seed) which is cast (2); may he (Viṣṇu) establish the wideness and new soul-formation (*praja*) in the speaker (3). May you protect us always with states of happy being (4).

अच्छायं वौ मरुतः श्लोकं एतु (1), अच्छा विष्णुं निषिक्तपाम् अबोभिः (2),
उत प्रजायै गृणते वयों धुः (3), युयं पात स्वस्तिभिः सदा नः (4)

[*nishiktam*: that which was cast, (1.71.8), (8.72.11);

See the sūktas 99 and 100 for the powers of Viṣṇu.]

37. All-gods

Riṣhi: Vasishṭhaḥ Maitrāvaraṇiḥ

7.37.1: Rbhūs

7.37.2: Thinkings and achievements

7.37.3: Indra and apportionment of riches

7.37.4: Indra with the power of Rbhūs

7.37.5: Indra as Savior

7.37.6: Become aware of gods

7.37.7: Indra is kin to all the worlds

7.37.8: Saviṭ and Parvata

Metre: Triṣṭup

[Of the 8 mantrās, two are addressed to Ṛbhūs, the divine artisans of immortality; 5 mantrās are addressed to Indra; one to Savitṛ and Parvata.]

7.37.1: O Vāja and other Ṛbhūs, who are inviolate (2), may you come here in a car which is a good and strong carrier and appropriate for praise (1). May you, who have beautiful chin, become rapturous, drinking the Soma prepared with three mixings in the rite (3), and fill yourself completely with the great (Soma) (4).

आ वो वाहिष्ठो बहतु स्तवध्यै रथो (1), वाजा क्रमुक्षणो अमृत्कः (2),
अभि त्रिपूष्टैः सवनेषु सोमैः मदे सुशिग्रा (3), महभिः पृणध्वम् (4)

[See the Sūkta 7.48 for information on Ṛbhūs.]

7.37.2: O Ṛbhūs, you are inviolate (2); may you establish (in us) the ecstasy with opulence, and the vision of Sun (1). You bear your own self-law of nature; may you drink the Soma (3), and give us generously the thinkings needed for the achievements (4).

युयं ह रत्नं मधवत्सु धत्थ स्वर्दश (1), क्रमुक्षणो अमृत्कम् (2),
सं यज्ञेषु स्वधावन्तः पिबात्यं (3), वि नो राधांसि मतिभिः दयध्वम् (4)

[*dayasva:* give, (1.68.3); *matibhiḥ:* thinkings; *rādhāmsi:* achievements;

Ṛbhūs prepare our subtle body for being ready for the vision of the Sun. Ṛbhūs, by means of their own self-law give the aspirants the right thinkings which can result in great achievements.]

7.37.3: O Maghavan, you have proclaimed what should be given (and to whom) (1), in the apportionment of the riches, great or small (2). Your two hands are full of riches (3). Your true speech does not stop (the giving of) riches (4).

उवोचिथु हि मंघवन् देष्णं (1), महो अर्भस्य वसुनो विभागे (2),
उभा तै पूर्णा वसुना गभस्ती (3), न सुनृता नि यमते वसन्वा (4)

7.37.4: O Indra, may you in your self-glory endowed with the power of Rbhūs (1), come to the dwelling of the singer of the rik mantra (3); (you are) perfect like the plenitude (2). O Lord of horses, may we Vasiṣṭhās, who fashion the mantrās (5), become the givers (4).

त्वमिन्द्र स्वयशा क्रमुक्षा (1), वाजो न साधुः (2), अस्तम् एषि क्रक्ता (3),
वयं नु तै द्राशांसः स्याम् (4), ब्रह्म कृष्णवन्तौ हरिवो वसिष्ठाः (5)

[Note the Vasiṣṭhās declare that they give form to the mantra (*brahma kṛṇvantah*). They pray that they may become generous givers.]

7.37.5: You (Indra) are the savior (1). You are the donor (of the riches) which glide to him (2), to whose (dwelling) you enter (compelled by) his thoughts, O one with shining horses (3). You have won many helpful increasings and protections (4). When will you give us the riches (5)?

सनितासि (1), प्रवतौ दाशुर्षे चिद् (2), याभिः विवेषो हर्यश धीभिः (3),
बवन्मा नु ते युज्याभिः ऊती (4), कदा न इन्द्र राय आ दशस्येः (5)

[*vavana*: you have won, (4.11.2); *vivesha*: have entered, (3.7.1);
yujyābhiḥ: with the helpful (ones), (4.3.8);
sanitā: saviour, (1.36.13); conqueror, (8.19.9);
ūtī: increasings and protections;]

7.37.6: (O Indra), you confine your worshippers as if to stay in their dwellings (1). When will you become aware of our words of praise (2)? Because of our persistent thoughts in our house (3), may your swift horses (*arvā*) bring us satisfactions, life-energies (or strengths) and the mental and moral energies which assault the ignorance (*suvīram*) (4).

वासयसि-इव वेधसः (1), त्वं नं कदा नै इन्द्र वचसो बुबोधः (2),
 अस्तं तात्या धिया (3), रुयिं सुवीरं पृक्षो नो अवर्णा नि ऊहीत वाजी (4)
 [tātya: persistent (S)]

7.37.7: He is regarded as the master by the goddess Nirṛti (1). The seasons with their excellent satisfactions approach Indra (as their lord) (2). Mortals want to detain him in their abodes (4). Indra who is kin to all the three worlds possesses the superb strength (3).

अभि यं देवी निर्भृतिः चित् ईशे (1), नक्षन्त इन्द्रं शरदः सुपृक्षः (2),
 उपं त्रिबन्धुः जरदष्टिम् एति (3), अस्व-वेशं यं कृणवन्त मर्ताः (4)

[jaradash्टिम्: the strength which eats (*ash्टु*) the decay (*jarat*); supreme strength (S).]

Nirṛti: It is the universal force of death and sin, the root cause of all evil in the world. According to Veda, sin is any action, physical, verbal, mental, done knowingly or unknowingly, contrary to the law of truth. The adverse effects of aging are caused by our openness to Nirṛti and falsehood. This mantra states that Nirṛti is mastered by Indra. He has the strength which eats the force of decay. The word Nirṛti occurs more than 15 times in RV.]

7.37.8: O Savitṛ, may the riches which deserve praise come to us (1). May the riches of the generous giver Parvata also come to us (2). May the divine protector cling to us (3). Do you protect us always with states of happy being (4).

आ नो राधांसि सवितः स्तवध्या (1), आ रायो यन्तु पर्वतस्य रातौ (2),
 सदा नो दिव्यः पायुः सिषक्तु (3), यूयं पात स्वस्तिभिः सदा नः (4)
 [sisaktu: cling to us, (8.75.13)]

38. Savitṛ, Bhaga and steeds

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

- 7.38.1: Savitṛ spreads splendour, Bhaga establishes ecstasy**
- 7.38.2: Savitṛ and bringing the truth forward**
- 7.38.3: Savitṛ protects the seers**
- 7.38.4: Aditi rejoices at the birth of Savitṛ**
- 7.38.5: Savitṛ, Ahirbudhnya and Varutri**
- 7.38.6: Creator Savitṛ bestows ecstasy**
- 7.38.7: May we be free from pain**
- 7.38.8: Life-energy; path of gods; devayāna**

Metre: Triṣṭup

[In this sūkta of 8 mantrās, six deal with Savitṛ and two mantrās deal with life-energy or steeds. There is the explicit mention of the path of the gods or *devayāna*. The sūkta 45 deals exclusively with Savitṛ. There is an introduction to Savitṛ in Sūkta 45.]

7.38.1: The divine Savitṛ spreads his golden splendour (1), for which he is the lodge (2). Bhaga is certainly invoked among men (3), since he establishes the ecstasy in them, he possessing a multitude of riches (4).

उदु ष्य देवः संविता यंयाम हि॒रण्यगी॒म् अ॒मति॑ं (1), याम् अशि॒श्रेत् (2),
नूनं भग्नो हृ॒यो मानुषे॒भिः (3), वि यो रत्ना॑ पुरु॒बसुः दधौति॑ (4)

[*shishriye*: lodge, (10.91.2); *hayyah*: invoked;

Bhaga: deity who distributes enjoyment. For details, see (7.41.4, 5).]

7.38.2: O Savitṛ, rise up and hear (1), in the bringing forward of the truth, O one with golden hands (2). You are releasing the splendour over the wide earth (3). May you grant mortal enjoyments to men (4).

उदु तिष्ठ सवितः श्रुधि (1), अस्य हिरण्यपाणे प्रभृतौ कृतस्य (2),
वि उर्वी पृथ्वीम् अमतिं सृजान (3), आ नृभ्यौ मर्तभोजनं सुब्रानः (4)

[*ā suvānah*: grant, (8);

prabhṛta: in the bringing forward, (5.32.5); in the collection (of truth), (1.51.12);]

7.38.3: May the divine Savitṛ be affirmed by lauds (1). All the Vasu-gods laud him (2). He establishes the rapture in persons who recite the stoma hymns with prostrations of surrender (3). May he protect all the illumined sages with his protections (4).

अपि षुतः संविता देवो अस्तु (1), यं अमा चित् विश्वे वसवो गृणन्ति (2),
स नः स्तोमान् नमस्यः चनौ धाद् (3), विश्वेभिः पातु पायुभिः नि सूरीन् (4)
[*chana*: rapture, (6.10.6)]

7.38.4: The divine Aditi praises him (1), rejoicing at the birth of this god Savitṛ (2). The all-ruler Varuṇa praises him (3), together with Mitra and Aryama taking a common delight (4).

अभि यं देवी अदितिः गृणाति (1), सुवं देवस्य सवितुः जुषाणा (2),
अभि सुम्प्राजो वरुणो गृणन्ति (3), अभि मित्रासौ अर्यमा सुजोषाः (4)
[Aditi is the mother of Savitṛ.]

7.38.5: (Savitṛ) is constant in giving to the earth and heaven (2). May all enjoy (or taste) his gifts together (1). May he hear (our hymn). May Ahirbudhnya also hear (our hymn) (3). May Varūtrī with her supreme word protect us (4).

अभि ये मिथो बुनुषः सपन्ते रातिं (1), दिवो रातिषाचः पृथिव्याः (2),
अहिर्बुद्ध्य उत नः शृणोतु (3), वरुत्री ऐकधेनुभिः नि पातु (4)

[*eka*: one, supreme; *ahirbudhnya*: see (7.34.17);

eka dhenu: supreme words or hymn;

rātishāchah: constant in giving, (2.1.10)]

7.38.6: May the creator Savitṛ, who is always moving, bestow on us that divine ecstasy (1). The forceful (person) calls Bhaga, for his increasings (2). He who does not have the strength also (calls) on Bhaga (3); he moves to the delight (4).

अनु तन्मो जास्पतिः मंसीष्टु रत्नं देवस्य सवितुः ईयानः (1),
भगम् उग्रो अवसे जोहवीति (2), भगम् अनुग्रो (3), अध याति रत्नम् (4)

[*anu mamsiṣṭha*: give;

Bhaga responds to the calls of the strong persons and of the weak appropriately.]

7.38.7: May these steeds make us happy on our call (1). May the gods be formed in us with swift and auspicious hymn (*rks*) (2). May he destroy Ahi (the serpent-demon), the foe who tears (*vṛka*) along with the other rākṣasa foes (3). May we be free from pain for ever (4).

शं नौ भवन्तु वाजिनो हवेषु (1), देवताता मित्रद्रवः स्वकर्णः (2),
जम्भयन्तो अहिं वृकं रक्षांसि (3), सनेभ्यस्मद् युयवन् अमीवाः (4)

7.38.8: O Life-energy, increase our capacities for getting plenty of everything (1), and (in our getting) the riches, O Illumined seer, immortal, knower of the Truth (2), drink this delight (of Soma), rejoice in it (3). Being satisfied, travel along the paths on which the Gods go (*devayāna*) (4).

बाजेवाजे अवत वाजिनो नो (1), धनेषु विप्रा अमृता ऋतज्ञाः (2),
अस्य मध्यः पिबत मादयध्यं (3), तुसा यात पथिभिः देवयानैः (4)

[Also in TS (1.7.8.9,10)]

39. All-Gods

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

- 7.39.1: Agni resorts to happy thoughts
- 7.39.2: Pūshan, Dawn and Works
- 7.39.3: Vasus play in the yajna
- 7.39.4: Agni worships aspirants
- 7.39.5: Agni brings the gods and rejoices
- 7.39.6: Desires are insatiable
- 7.39.7: Protect us with your happy states

Metre: Triṣṭup

[Of the 7 mantrás, three are addressed to Agni and the rest to others. There is the mention of the Vasu-gods playing in the yajna. Yajna was regarded as a joyful and collaborative activity which can be done in playful manner. There is also the epigram, ‘desires are insatiable’.]

7.39.1: Fire, shining bright upwards, resorts to happy thoughts (1). The adoration fronting moves to the formation of the gods (2). The yajamāna and his wife reach the path (of yajna) like chariot-horses (3). Impelled by us, the hotar priest sacrifices to the truth (4).

ऊर्ध्वो अग्निः सुमृतिं बस्वो अश्रेत् (1), प्रतीची जूर्णिः देवतातिम् एति (2),
भेजाते अद्री रथ्येव पन्थाम् (3), क्रतं होता न इषितो यजाति (4)

[*bhejāte*: reaches, moves over;

adri: yajamāna and wife who are firm in the faith; ‘*adri*’ indicates something which is stable or firm, the common meaning of ‘hill’ being a specific case, (S);

pratīchī: fronting, (4.3.2); *jūrṇih*: adoration, (8.72.9);]

7.39.2: The sacred seat is spread along with the satisfying gifts (of the yajamāna) (1). Like lords of people, may they (the gods) come to the midworld (for granting welfare) (2). May the Dawn and the night (grant welfare) to all people (3). May Pūshan with his Niyut steeds and Vāyu, called earlier, come for granting welfare (4).

प्र वाचृजे सुप्रया बहिः (1), एषाम् आ विश्पतीव बीरिट इयाते (2),
विशाम् अक्तोः उषसः (3), पूर्वहूतौ वायुः पूषा स्वस्तयै नियुत्वान् (4)

[*aktoḥ*: night, (4.10.5, 7.11.3); *bīrite*: mid-world (Yāska, s); it has other meanings.]

7.39.3: May Vasūs, who were born on earth, play here (in the yajna) (1). The pure gods in the midworld (Maruts) make (themselves) resplendent (2). May you direct your paths to our front (3). May you hear (the invocation) of our messenger (Agni) who is coming towards you (4).

ज्यथा अत्र वसंवो रन्त (1), देवा उर अवन्तरिक्षे मर्जयन्त शुभ्राः (2),
अवकृ पथ उरुज्जयः कृणुध्वं (3), श्रोता दूतस्य जग्मुषो नो अस्य (4)

[*urujrayaḥ*: moving in wide spaces, (5.8.6); *ranta*: play;]

7.39.4: The masters of sacrifice, the protectors in the yajna (1), the all-gods are in the world of (Agni's) sessions (2). O Agni, worship these aspirants in the pilgrim-rite (3). Also swiftly (worship) Bhaga, Ashvins and (the goddess) Puramdhī (4).

ते हि यज्ञेषु यज्ञियासु ऊमाः (1), सधस्थं विश्वे अभि सन्ति देवाः (2),
तान् अध्वर उश्रातो यक्षि अग्ने (3), श्रुष्टि भगं नासंत्या पुरंधिम् (4)

[*shrushti*: swiftly; by inspired knowledge, (8.23.18);

sadhasastham: world of the session (of Agni), (3.6.4)]

7.39.5: O Agni, bring from heaven or earth, the gods Mitra, Varuṇa, Indra and Agni (1). (Bring) Āryaman, Aditi and Viṣṇu (2). May they with Sarasvati and Maruts rejoice (in our offerings) (3).

आग्ने गिरो दिव आ पृथिव्या मित्रं वहु वरुणम् इन्द्रम् अग्निम् (1),
 आर्यमन्म् अदिति विष्णुम् (2), एषां सरस्वती मरुतौ मादयन्ताम् (3)

[*girah*: words; gods who are praised with words]

7.39.6: The offerings are offered with the thoughts to the gods
 (1). May Agni come to the mortals whose desires are insatiable
 (2). Establish the riches (in us) which are indestructible and
 always delightful (3). May we be in the dwelling yoked to the
 assembled deities (4).

रे हृव्यं मतिभिः यज्ञियानां (1), नक्षत्र कामं मत्यानाम् असिन्वन् (2),

धाता रथिम् अविद्यस्य सदा-सां (3), सक्षीमहि युज्येभिः नु देवैः (4)

[*sakshīmahi*: dwelling, (7.51.1, 7.54.3);

sakṣhitau: common dwelling, (1.140.3);

avidasyam: indestructible (S); *asinvan*: insatiable, (10.79.1)

Riśhis want riches which are indestructible and delightful. Clearly riches cannot refer to the physical riches of cows, horses and gold. They refer to the various creative powers and felicities.

Lines 1,2: When the offerings are done with faith, gods are bound to come. The gods realise that the desires of gods are insatiable. Still they give the gifts appropriate for that time.]

7.39.7: Heaven and earth are praised by Vasiṣṭhās (1); and also by Varuṇa, Mitra and Agni, possessed of the truth (2). May they bestow on us the illuminating ray (*arka*) like the delightful moon (3). May you protect us by your happy states (4).

न रोदसी अभिष्टुते वसिष्ठैः (1), ऋताबानो वरुणो मित्रो अग्निः (2),

यच्छन्तु चन्द्रा उपमं नौ अर्कं (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*arka*: illuminating ray, (3.26.8, 7.7.2)]

40. All-Gods

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

- 7.40.1: Happy with what Savitṛ gives us
- 7.40.2: Bhaga and Vāyu preserve the riches
- 7.40.3: Person impelled by Agni and Sarasvati
- 7.40.4: Leaders of truth and steedless Aditi
- 7.40.5: Other gods are branchings of Viṣṇu
- 7.40.6: Generous giving goddesses and Pūshan
- 7.40.7: Gods of delight: Mitra, Varuṇa, Agni

Metre: Triṣṭup

[Several different gods are mentioned in these 6 mantrās. There is the epigram, 'all the gods are branchings of this bounteous god (Viṣṇu').]

- 7.40.1: May we be united with the hearing accompanied with the discovery of knowledge (1). May the stoma be quickly established in us (2). Whatever the god Savitṛ releases (for us) (3), may we be blissful in this portion (or distribution) (4).

ओ श्रुष्टिः विद्यया समेतु (1), प्रति स्तोमं दधीमहि तुराणाम् (2),
यदूद्य देवः संविता सुवाति (3), स्यामास्य रत्निनो विभागे (4)

- 7.40.2: May Mitra, Varuṇa, Earth and Heaven (1), Indra and Aryama give us that (treasure) which is enjoyed in heaven (2). May Vāyu and Bhaga preserve that treasure (4), which the goddess Aditi gives us (3).

मित्रः तत्त्वो वरुणो रोदसी च (1), बुधक्तम् इन्द्रौ अर्यमा ददातु (2),
दिदैषु देवी अदिती (3), रेकणो वायुः च यत् नियुवैते भग्नश्च (4)

[*dyubhaktam*: enjoyed in heaven, (4.1.18)]

7.40.3: The mortal who is protected by Maruts with spotted deers (2), he is strong and forceful (1). No one can encircle the delightful treasure (of the person) (4), whom Agni and Sarasvati inspire (impel) (3).

सेदुग्रो अस्तु मरुतः स शुभ्मी (1), यं मत्यै पृष्ठदश्मा अवाथ (2),
उतेमङ्गिः सरस्वती जुनन्ति (3), न तस्य रायः पर्येत अस्ति (4)

7.40.4: May the leaders of truth (1), the kings Mitra and Varuna and Aryaman uphold our works (2). May the divine Aditi who is steedless, and is swift to our call (3), along with other (gods), convey us beyond evil and make us free from hurt (4).

अयं हि नेता बरुण क्रतस्य (1), मित्रो राजानो अर्थम् आपो धुः (2),
सुहवा देवी अदितिः अनवा (3), ते नो अंहो अतिं पर्षन् अरिष्ठान् (4)

[Steedless: Aditi does not need the assistance of the life energy (steed); *arishṭhan*: without hurt; *suhava*: swift to our call, (7.1.21)]

7.40.5: Viṣṇu is approached with the offerings in the yajna (2); (the other gods) are the branchings of this bounteous god (1). O Rudra, may we know the greatness of the Rudra-powers (3). May Ashvins who are always moving come to our house (4).

अस्य देवस्य मीव्हुषौ वया (1), विष्णोः एषस्य प्रभृथे हविभिः (2),
विदे हि रुद्रो रुद्रियै महित्वं (3), यासिष्टं वर्तिः अश्विनौ इरावत् (4)

[*irāvat*: always moving, see (7.67.10); *vayā*: branchings, (6.7.6); *eṣhāḥ*: comes; *prabhṛthe*: yajna, sacrifice]

7.40.6: O resplendent Pūshan, do not obstruct (1), the giving by Varūtri and by the generous giving (goddesses) (2). May the bliss-causing gods with their steeds protect us (3). May the all-pervading Vāyu give us the rain (4).

मा अत्र पूषन् आधृण इरस्यो (1), वरुत्री यद् रातिषाचश्च रासन् (2),
मयोभुवौ नो अर्बन्तो नि पान्तु (3), वृष्टिं परिज्ञा वातौ ददातु (4)

[Line 1: Pūshan is the god, giver of nourishment. He usually does not allow the gifts to a person which may not be appropriate. Hence he is said to obstruct.]

7.40.7: Same as (7.39.7).

41. Bhaga, the Enjoyer

Riṣhi: Vasishṭhah Mitrāvaraṇih

7.41.1: Call Agni and others at dawn

7.41.2: Bhaga, the giver of enjoyment

7.41.3: The thought of the wealth of truth

7.41.4: May we be the possessors of enjoyment

(bhagavantah)

7.41.5: Let all the gods be Bhaga (bhagavān)

7.41.6: Discovering riches or enjoyment

7.41.7: Dawns nourish everyone

Metre: 1, Jagatī; 2-7, Triṣṭup

[The Delight that flows from Bhaga, the Divine creator who is also the Enjoyer of the creation, is not the self-contained, self-confined Bliss of the Immutable. It is a Delight that creates; all creation, in fact, is produced, *jana*, by the Ānanda that is dynamic. This Felicity is fruitful of all that is true, right and good. As Bhaga floods man with this characteristic Delight, what belongs to the life of Ignorance, its brood of wrong, falsehood and evil, is displaced by the happier elements of a blossoming creation of Truth.

The Divine Joy is a force for progressive evolution; human pleasure, generally, is an arresting element, it confines us in the life of Ignorance.

Bhaga also dismisses all evils and sends forth only the god as stated in (5.82.5). Evil is not something that is ineluctably characteristic of the life of man on earth. It is a result of wrong placement, wrong reaction, wrong relation, due to the workings of nature in Ignorance. As this shadow of Ignorance is dissipated by the advent of the luminous Bliss of Bhaga, the Divine Lord of enjoyment, the right movements form themselves, the wrong ones are either corrected or eliminated. The good displaces the evil.

Evil is a temporary phenomenon that gets automatically left behind as man opens to the felicities of the creative Truth and supports their expression in his consciousness.

See also the notes in (7.41.4).]

7.41.1: We invoke Agni at the dawn, Indra at Dawn (1); Mitra and Varuṇa at dawn, the Ashvin twins at Dawn (2), Bhaga, Pūshan and Brahmaṇaspati at dawn (3). We call Soma and Rudra at dawn (4).

प्रातः अश्विं प्रातः इन्द्रं हवामहे (1), प्रातः मित्रावरुणा प्रातः अश्विना (2),
प्रातः भगं पूषणं ब्रह्मणस्पतिं (3), प्रातः सोममुत रुद्रं हुवेम (4)

7.41.2: In the dawn let us call Bhaga who is strong and victorious (1), the son of Aditi, and the wide-upholder (2). The afflicted, the fighter and the king meditate on him (3). They say to the enjoyer (Bhaga), 'Give us the enjoyment' (4).

प्रातुर्जितं भगमुग्रं हुवेम बृयं (1), पुत्रम् अदितेः यो विधर्ता (2),
आध्रश्चिद् यं मन्यमानः तुरः चिद् राजा (3), चिद् यं भगं भक्षीति आह (4)

7.41.3: O Bhaga, (you are) our leader. O Bhaga, you have the wealth of truth (1). O Bhaga, give into us this thought, raise and increase it in us (2). O Bhaga, manifest for us the ray-cows and the life-energies (steeds) (3). O Bhaga (manifest), for us the men (or the souls of power) (4). May we be with the gods (5).

भग् प्रणैतः भग् सत्यराधो (1), भग् इमां धियम् उत् अंबा ददत् नः (2),
 भग् प्र णो जनय् गोभिः अश्वैः (3), भग् प्र नृभिः (4), नृवन्तः स्याम् (5)
 [nṛbhiḥ: men, (8.40.7); souls of power, (5.25.6);
 nṛvantah: be with the gods (occurs once);
 nṛvat: with the gods, (5.18.5)]

7.41.4: Now may we be the possessors of the divine enjoyment (1). May we be (the possessors of) that early in the morn and in the middle of the day (2). May we be that at the rise of the Sun, O Maghavān (3). May we be in the right thinkings (or the grace) of the gods (4).

उत् इदानीं भगवन्तः स्याम् (1), उत् प्रपित्व उत् मध्ये अहाम् (2),
 उत् उदिता मधवन् सूर्यस्य (3), बुयं देवानां सुमृतौ स्याम् (4)

[prapitve: at the time of happening (*prāpta*) of yajna (Yāska).

We see here the words *bhagavān* and *bhagavantah* which signify the supreme person in later times, especially in the Bhakti literature. The connection of these words to the deity Bhaga is rarely appreciated.

bhagavantah: possessor of the divine enjoyment; The phrase ‘*vayam bhagavantah syāma*’ occurs in (1.164.40). This mantra occurs after (1.164.39) which declares, ‘mantrās exist in the supreme ether, imperishable and immutable in which all the gods are present; one who knows not That, what shall he do with the ṛk’. It suggests that one who knows the secret of the rik, becomes the possessor of divine enjoyment (*bhagavantah syāma*).

It is to the divine creator in the name form of Bhaga, that this human capacity for the divine and the right enjoyment of all things belongs. When he is embraced by the human mind and heart and vital forces (*prāṇa*) and the physical being, when this divine form is received into himself by man, then the

Ananda of the world manifests itself. By this Ananda, we can arrive at the right truth of all things. Men become fit to receive the out pourings of the divine producer (5.82.6).

There is a well known Gāyatri mantra due to the riṣhi Atri (5.82.1) which is discussed in the ‘Rig Veda Samhita: Maṇḍala 3, (SAKSI), p. 200 and also in ‘Divinizing Life; Rig Veda Samhita, Maṇḍala 5 (SAKSI), p. 294, 295]

7.41.5: Let all the gods be Bhaga, the divine enjoyer, who possesses the enjoyment (1). By him, let us be the possessors (of the divine enjoyment) (2). To you, every man calls, O Bhaga (3). (O enjoyer), may you become the leader of our journey (4).

भग् एव भग्वान् अस्तु देवा: (1), तेऽनं वृयं भग्वन्तः स्याम (2),
तं त्वा भग् सर्वे इत् जोहवीति (3), स नौ भग पुरएता भवेह (4)

7.41.6: May the dawns join together with the pilgrim-rite (1), just as the Dadhikrāvan steed joins with the pure station (2). (May the dawns) bring to our front Bhaga, the discoverer of riches (3), just as strong steeds bring the car (4).

सम् अध्वराय उषसौ नमन्त (1), दधिक्रावैव शुचये पुदाय (2),
अर्बाचीनं वसुविदं भग्ने नो (3), रथमिव अश्वा वाजिन् आ वहन्तु (4)

[Line 3: Bhaga is called the *vasuvidam*, discoverer of riches. Real enjoyment really means discovering the enjoyment or the essence (*rasa*) in everything. So Bhaga the deity of enjoyment is also the discoverer of riches.

Dadhikrāvan: Agni in the form of the Vedic horse; then he takes he place of the deity Vāyu when there is the question of the divine action of the life-force in man. For more details, see the sūkta 7.44.]

7.41.7: With the ray-cows, swiftnesses (horses) (1), full of hero-strength, the dawns shine out always (2). They are happy, yield the milk of light and nourish everyone (3). Protect us always with glad states of being (4).

अश्वावतीः गोमतीः (1), न उषासौ वीरवतीः सदम् उच्छन्तु (2),
 भद्राः धूतं दुहाना विश्वतः प्रपीता (3), यूयं पात स्वस्तिभिः सदा नः (4)
 [prapīta: nourish (S)]

42. Forms of pilgrim sacrifice⁺

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

7.42.1: Forward movement of the cry of Angirasa seers

7.42.2: Path is easy of travelling

7.42.3: Greatening the yajña with surrender

7.42.4: Guest (Agni) becomes conscious in knowledge

7.42.5: Joy of the desire

7.42.6: Vasiṣṭha affirmed the strength of Agni

Metre: Triṣṭup

[In the *anukramaṇi*, this sūkta of 6 mantrās is dedicated to the Vishvedevāḥ, (All-gods). However the mantra deals with yajna viewed as a journey or pilgrimage.]

7.42.1: Forward let the Angirasas travel, priests of the Word (1); forward go the cry of heaven (2); forward move the fostering cows (Ray-cows) that diffuse their waters (3). Let the two pressing-stones be yoked (to their work) (4), in the forming of the pilgrim sacrifice (5).

प्र ब्रह्माणो अङ्गिरसो नक्षन्त् (1), प्र क्रन्दनुः नभन्यस्य वेतु (2),
 प्र धेनवं उद्पुतो नवन्त् (3), युज्याताम् अद्री (4), अध्वरस्य पेशः (5)

⁺ The translation of hymns 42-50 is based on the work of SA which appeared in Archives and Research, December 83.

[The hymn is an invocation to Agni for the journey to the supreme good (*adhvara yajña*, the sacrifice that travels). The opening verse is a prayer for the necessary conditions of the journey, the things that are said here to constitute the form of the pilgrim sacrifice (*adhvarasya pesha*). First among these is the forward movement of the cry of Angirasas.

Recall that it is by the singing of the rik that they find the hidden illuminations of cows as stated in (1.62.2).

The general characteristic is a forward movement, characterised by *pra*, and the advance of all to the divine goal as emphasized by the three verbs of motion, *nakshanta* (travel), *vetu* (go) and *navanta* (move).

Line 2: the cry of heaven (or of the heavenly being) is the voice of Swar, the Sun-world. We are told in (10.67.5) that the voice of Brhaspati discovering Sun, the Dawn and Cow and the Light of the Word, is the thunder of heaven.

Line 3: the waters are the seven rivers that are set free to flow by the lightning of Indra and the knowledge of Indra (fostering cows).

nabha: heaven, *swar*]

7.42.2: O Agni, the path is easy of travelling for you and known to your form of old (1). In the Soma-offering, yoke your ruddy (or actively moving) horses (2), which bear the hero (4). Seated (3), I call the births divine (5).

सुगः ते अग्ने सनंविन्तो अध्वा (१), युक्ष्वा सुते हुरितो रोहितश्च (२),
ये वा सद्गन् (३), अरुषा वीरवाहो (४), हुवे देवानां जनिमानि सृत्तः (५)

[Paths: those between the home of gods and our earthly mortality, through the midworld;

haritah: horses, (7.5.5); *rohitah*: red, (3.6.6); *adhvā*: path;

arushā: the two (horses) that are ruddy (2.10.2)]

7.42.3: Greatening for you the sacrifice with obeisance of adoration (1), the offerer in your presence abounds in his rapture (2). Sacrifice perfectly to the gods, O one multitudinous in force (3). Set in movement the energy of the sacrificial activities (4).

समु वो यज्ञं महयन् नमौभिः (1), प्र होता मन्द्रो रिरिच उपाके (2),

यजस्व सु पुर्वणीक देवान् (3), आ यज्ञियाम् अर्मति ववृत्याः (4)

[*aṇīka*: dynamic thought, (7.1.6), energy]

7.42.4: Let the guest that lodges in the bliss become conscious in knowledge (2), in the gated house of the hero, rich in felicity (1). Let Agni be perfectly satisfied and firmly lodged in the house (3). Then he gives the desirable good to the man that makes the journey (4).

युदा वीरस्य रेवतौ दुरोगे (1), स्यौनशीः अतिथिः आचिकेतत् (2),

सुप्रीतो अग्निः सुधितो दम् (3), आ स विशे दाति वार्यम् इयत्यै (4)

[*syonashīḥ*: resting at ease, (1.73.1);

viśhe: man; *vāryam*: the desired good, supreme bliss;

Line 4: (alt.): He gives desirable good to man for his journeying.]

7.42.5: O Agni, cling in love, to this our sacrifice (1). In Indra, in the Maruts make us victorious (2). Let the Nights and the Dawns sit on the seat of fullness (3). Sacrifice here to Mitra and Varuna (5). Let them have joy of their desire (4).

इमं नौ अग्ने अध्वरं जुषस्व (1), मरुत्सु इन्द्रै यशस् कृधी नः (2),

आ नक्ता बहिः सदताम् उपासा (3), उशन्ता (4), मित्रावरुणा यजेह (5)

7.42.6: Thus has Vasiṣṭha affirmed in praise Agni of the Strength (1,3), desiring bliss in all its forms (2). May he extend in us impulsive force and felicity and plenty (4). Protect us always with glad states of our being (5).

एवाग्निं संहस्यं वसिष्ठो (1), रायस्कामो वि॒श्व-पून्यस्य (2), स्तौत् (3),
 इषं रुयिं पंप्रथृद् बाजंमःस्मे (4), युयं पात् स्व॒स्तिभिः सदा नः (5)
 [*vishvapsnyasya*: in all forms, masteries, energies;]

43. All-Gods

Rishi: Vasiṣṭhaḥ Maitrāvaraṇīḥ

7.43.1: Spread out the soul-thoughts like branches

7.43.2: Thoughts enriched with brightness

7.43.3: Gods sit on a high level on the seat of grass

7.43.4: Strive with one mind

7.43.5: O Agni, we are yoked to your felicities

Metre: Triṣṭup

7.43.1: You, the seekers of the godhead in the sacrifices (1), have realised Earth and Heaven (the bodily and mental states) by chanting (the word), by submission and adoration (2), so that they may impel us (upward) (3). O illumined ones, the soul-thoughts yet unequal (4), spread out on all sides, (5), like the branches of a forest tree (6).

प्र वौ यज्ञेषु देव॒यन्तो (1), अर्चन् धावा नमौभिः पृथि॒वी (2), इषधै॑ (3),
 येषां ब्रह्मा॒णि असंमानि॒ विप्रा (4), विष्वकू॒-वि॒यन्ति॑ (5), वृनिनो॒ न शाखा॑ः (6)

[Line 6 (alt.): as branchings of the growth of lower delight.

The soul-thoughts (*brahmāṇi*) of every seeker are not of the highest order. They are mixed with the movements of desire, anger etc. The prayer is to spread out these soul-thoughts (*mantrās*) so as to highlight these lower thoughts and thus remove them.

archan: chanting;]

7.43.2: As the sacrifice moves forward (1), like a swift-galloping horse (2), the thoughts enriched with brightness extend upwards with one mind (3). Spread the seat of fullness effective for the sacrifice (4). The flames of light rise high seeking the godhead (5).

प्र यज्ञ एतु (1), हेत्वो न ससि: (2), उत् यच्छध्वं समनसो घृताचीः (3),
स्तुणीत बृहिः अध्वराय साधु (4), ऊर्ध्वा शोचीषि देवयूनि अस्थुः (5)

[Line 1 (alt.): Let Agni move forward in the sacrifice;

Line 2: (alt.): like the nervous force impelled towards the attainment);

Line 3: (alt.): Here the sacrificial image is of ladles dripping with clarified butter, *ghṛtāchī. yachchha*: extend, (7.16.8)

Line 5: (alt.): the flames of light are effective for the sacrifice of the lower being; Line 4: *sādhu*: effective]

7.43.3: Like sons sustaining wholly their mother (1), let the gods sit on the high level of the seat of fullness (2). May your universal power set in action the force of knowledge (3). Create not for us enemies to smite us in the extension of the God, O Agni (4).

आ पुत्रास्तो न मातरं विभृत्राः (1), सानौ देवास्तो बृहिषः सदन्तु (2),
आ विश्वाची विद्यथाम् अनक्तु (3), अग्ने मा नौ देवतात् मृधस्कः (4)

7.43.4: The Lords of sacrifice enjoy the satisfaction of delight (1), by milking the streams of truth, easy to milk (2). Today attain to the vastness of the supreme riches of being (3); with one mind stand and strive (4).

ते सीषपन्त् जोषम् आ यजत्रा (1), कृतस्य धाराः सुदृधा दुहानाः (2),
ज्येष्ठं वो अद्य महु आ वसूनाम् आ गन्तन् (3), समनसो यति ष (4)

7.43.5: O Agni, thus may you be bountiful for us in the peoples (1). O master of force, we are united together by you (2); we are yoked to your felicity and your fellowship (3). We have the joy of fulfilment and are free from all hurt (4). Do you protect us always with glad states of our being (5).

एवा नौं अग्ने विक्ष्वा दशस्य् (1), त्वयो बुयं सहसावन् आस्क्राः (2),

राया युजा सधमादो अरिष्टा (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*āskrāḥ*: united together, (3.6.4);

sadhamāda: joy of fulfilment; rejoicing together, (5.20.4);]

44. Dadhikra

Rishi: Vasishthah Maitravarunih

7.44.1: I call Ashvins, Dawn, Bhaga for increase

7.44.2: Awaken Dadhikra

7.44.3: Dawn, Sun and the light and Dadhikra

7.44.4: Dadhikra who first appears in front of the chariot

7.44.5: Follows the path of truth

Metre: 1, Jagatī (12/4); 2-5, Trishṭup

[Dadhikrāvan is Agni in the form of Vedic horse. It is the symbol of the divine will, the force of conscious energy, taking possession of the nervous vitality. He takes the place of Vāyu when there is the question of the divine action on the life-force. The phrase, '*dadhikrām-agnim*' is in (3.20.5), indicating his connection to Agni.

He is envisaged as a divine horse rushing towards the higher planes of consciousness. The word is derived from *dadhat*, 'to bear' and *krāma*, 'to move or climb', i.e., the horse that moves and ascends carrying someone else. He moves everywhere burning the unnecessary elements and converting them into higher values. There is an excellent description of Dadhikrāvan in (4.38-4.40) and (1.163).]

7.44.1: I call, Dadhikra first (1), (then I call) the Ashwins, Dawn and Agni kindled high and Bhaga for my increase (2). Indra and Viṣṇu and Pūṣhan, Brahmanaspati and the sons of Aditi, Earth and Heaven and the waters and Swar (I call) (3).

दृधिक्रां वः प्रथमम् (1), अश्विना उषसम् अग्निं समिद्धं भगम् ऊतये हुवे (2),
इन्द्रं विष्णुं पूषणं ब्रह्मण्सप्तिम् आदित्यान् यावापृथिवी अपः स्वः (3)

7.44.2: Let us awaken Dadhikra by adoration (1), and impel him upward (2). Let us approach the sacrifice (3), seating the goddess Ilā on the seat of fullness (4). Let us invoke the Ashwins illumined and swift to the call (5).

दृधिक्राम उ नमसा बोधयन्त (1), उदीरणा (2), यज्ञम् उपप्रयन्तः (3),
इळा देवीं बहिर्विं सादयन्तो (4), अश्विना विप्रा सुहवा हुवेम (5)

7.44.3: I awaken Agni Dadhikrāvan (1). I express by speech Dawn and the Sun and the Light (2). (I express) the wideness of Varuṇa, red in hue, when he hews the foe (3). Let (gods) remove from us every kind of evil (4).

दृधिक्रावाणं बुबुधानो (1), अग्निम् उपं ब्रुव उषसं सूर्यं गाम् (2),
ब्रह्मं मंश्रुतोः वरुणस्य बुभुं (3), ते विश्वास्मद् दुरिता यावयन्तु (4)

[*babhrum*: red (indicates the knowledge in mortal mind);
mamshchata: hew (occurs once)]

7.44.4: Dadhikra, first and full of strength and action (1), appears in front of the chariots (2). He is consciously perceiving (3). (He is) one in knowledge with Sūrya and the sons of Aditi and the Vasus and the Angiras (4).

दृधिक्रावा प्रथमो वाजि अर्वा (1), अग्ने रथानां भवति (2), प्रजानन् (3),
संविदान उषसा सूर्येण आदित्येभिः वसुभिः अङ्गिरोभिः (4)

[Line 4: (alt.): one in knowledge with the divine illumination and the gods of the infinite Being and the lords of Substance and the lords of Puissance;

ratha: chariot; movements of Delight;]

7.44.5: May Dadhikra in us work out a way of going (1), so that he may follow the path of the Truth (2). May the Divine Might (or host) hear us, even Agni (3). May all the vast Gods illimitable hear us (4).

आ नौं दधिक्राः पृथ्याम् अनकु (1), कृतस्य पन्थाम् अन्वैतवा उ (2),
शृणोतुं नो दैव्यं शर्धोऽग्निः (3), शृणवन्तु विश्वे महिषा अमूराः (4)

45. Savitṛ

Rishi: Vasiṣṭhaḥ Maitrāvaraṇih

7.45.1: Establishes the fulness of being here

7.45.2: He labours by his might

7.45.3: His enjoyment of mortality

7.45.4: Savitṛ has the tongue of perfect enjoyment

Metre: Triṣṭup

[In the Veda the deity Sūrya is often closely coupled with the deity Savitṛ or Savitri so that in many places the epithet Sūrya-Savitri is used to denote them together. RV (1.22.5) declares that Savitṛ is the knower, the god and the goal.

Sūrya-Savitri is the Godhead of the Supreme Truth and Knowledge, hymned as *ekam sat*, One Truth. He represents the truth of being, truth of knowledge, truth of process and act and movement and functioning. He is therefore the creator or one who manifests all things, for creation is releasing *sṛj* or expressing what is already present in the Truth-will. This luminous vision and luminous creation are the two functions of Sūrya-Savitri.

All the other powers manifest in us after Savitṛ. This is the reason for the widespread use of the Gāyatri mantra of Vishvamitra (3.62.10).

The name Sūrya is rarely used when there is a question of creation. Sūrya is reserved for his passive aspects as the body of Infinite Light. In his active power, he is addressed by various names like Savitri, Tvaṣṭri, Mitra, Varuṇa, Bhaga and Aryamān; the latter four are the well-known solar deities, representing the Lords of Love and Harmony, Wideness, Divine Enjoyment, and Exalted Power respectively.

Savitri by the Truth is the Creator, but not in the sense of a fabrication or mechanical forming of things. The root of the word means an impulsion, a loosing forth or sending out, — the sense also of the ordinary word for creation, *sṛṣṭi*, — and so a production. The action of the causal Idea does not fabricate, but brings out by *tapas*, by the pressure of consciousness on its own being, that which is concealed in it, latent in potentiality and in truth already existent in the Beyond.

In this sūkta, Savitṛ is closely connected with the deity of enjoyment so that we may call the deity here as Bhaga-Savitri. Even though the *anukramani* assigns (5.82) to Savitṛ, there also all the mantrās deal with Bhaga-Savitri. For details see, 'Divinising Life: Rig Veda Samhita, Mandala 5' (SAKSI).]

7.45.1: May Savitṛ the divine arrive, perfect in delight (1). He fills the midworld, borne by his steeds (2). He holds in his hand many human fulfilments (3). (He) brings forth and establishes here the fullness of being (4).

आ देवो यातु सविता सुरक्ष्मौ (1), अन्तरिक्षप्रा वहमानो अश्वैः (2),
हस्ते दधानो नर्यौ पुरुषिं (3), निवेशयच्च प्रसुवच्च भूमै (4)

[steeds: nervous forces;

bhūma: the fullness of being; that which becomes;]

7.45.2: His arms of the bright-golden Light, loose and wide (1), reached up to the ends of Heaven (the mind) (2). Now may that might of him labour (3); may the Sun give to him according to that labour his own activity (4).

उदस्य ब्राहू शिंथि: आ बृहन्ता हिरण्यया (1), दिवो अन्तान् अनष्टाम् (2),
नूनं सो अस्य महिमा पनिष्टु (3), सूरः चित् अस्मा अनु दात् अपस्याम् (4)
[Line 3: (alt.): The divine Truth manifests in the creative illumined consciousness of man here.

ut anaśṭām: reached up]

7.45.3: Certainly may that divine creative Savitṛ (1), master of substance, and forceful, create for us, his many possessions (2). When he goes abroad in a wide energy (3), then he abounds for us in the enjoyment of this mortality (4).

स धा नो देवः संविता (1), सुहावा आ साविष्ट् वसुपतिः वसूनि (2),
विश्रयमाणो अमतिम् उरुचीं (3), मर्त-भोजनम् अधं रासते नः (4)

[*amatim:* energy, splendour; *sahāvā:* powerful, forceful, (3.49.3), (6.14.5);

When he creates the divine powers in man, he enjoys the mortality since he can systematically change it.]

7.45.4: These are the words of my hymn and they seek after Savitri who has the tongue of perfect enjoyment (1). (His) arms of light are full, the hands of action are effective (2). May he establish for us a vast manifestation of being, rich in content (3). Do you always protect us with states of happy being (4).

इमा गिरः सवितारं सुजिह्वं (1), पूर्णगंभस्तिम् ईळते सुपाणिम् (2),
चित्रं वयौबृहदस्मे दंधातु (3), यूयं पात स्वस्तिभिः सदा नः (4)

Section 4. Sūktās (46-59)

**Rudra, (46, 29); Vāstoshpati, (54-55); Waters, (47, 49); Rbhūs, (48);
Maruts, (56-59); Ādityās, (51, 52); Heaven and Earth, (53);**

[Since there are sūktās in this Maṇḍala dedicated to all the three deities Rudra-Shiva, Viṣṇu and Br̥haspati-Brahmaṇaspati, we will give here their relationship. Viṣṇu Sūktās (99, 100) are in Section 5.

Rudra-Shiva, Viṣṇu and Brahma

From the point of view of functionality, the triad of these deities is intimately connected to the corresponding triad in the Purāṇas. However the Purāṇas have many myths associated with these deities. These myths must not be literally imposed on the corresponding Vedic deities.

Further some Indologists declare that Viṣṇu and Rudra are minor deities in the Rig Veda since the number of mantrās dedicated to them in RV is much smaller than that dedicated to Agni and Indra.

Why are there such a large number of hymns devoted to Indra or Agni? The hymns stress the role of the deities whose favour is indispensable in the upward path of the ancient Rishis engaged in the inner sacrifice. Neither Viṣṇu nor Rudra are as relevant in the early stages of ascent as Agni or Indra.

The analogy is one of popular education. The masters degree in a field is achieved in one or two years whereas a child spends 8-10 years in the grade school. Only after the firm foundation of grade school, can one go to the college to obtain bachelors or masters degree. Agni and Indra prepare the foundation for the spiritual life. Hence the number of hymns to them is larger.

Brahma and Brahmanaspati

In the Veda the three terms--Brahmanaspati, Br̥haspati and Brahma--relate to one deity. In the Veda Brahma stands for mantra. Brahmanaspati is the lord of the mantrās. He gives form to the various aspects of the Universe. RV (10.72.2) states that just as a blacksmith gives the specific shapes to objects, Brahmanaspati gives the specific shape and functionality for each object of the Universe. It is from this creative aspect of Brahmanaspati that the later conception of Brahma, the creator arose. Brahmanaspati is same as Gaṇapati and they are invoked by the same RV mantra (2.23.1) which is also TS (2.3.14.14).

Shiva-Rudra

For the upward movement of Brahmanaspati's formations Rudra supplies the force. He is named in the Veda the Mighty One of Heaven, but he begins his work upon the earth and gives effect to the sacrifice on the five planes of our ascent. He is the Violent One who leads the upward evolution of the conscious being; his force battles against all evil, smites the sinner and the enemy; intolerant of defect and stumbling he is the most terrible of the gods, the one of whom alone the Vedic Rishis have any real fear. Agni, the Kumara, prototype of the Purāṇic Skanda, is on earth the child of this force of Rudra. The Maruts, vital powers which make light for themselves by violence, are Rudra's children. Agni and the Maruts are the leaders of the fierce struggle upward from Rudra's first earthly, obscure creation to the heavens of thought, the luminous worlds. But this violent and mighty Rudra who breaks down all defective formations and groupings of outward and inward life, has also a benign aspect. He is the supreme healer. Opposed, he destroys; called on for aid and

propitiated, he heals all wounds and all evil and all sufferings. The force that battles is his gift, but also the final peace and joy. In these aspects of the Vedic god are all the primitive materials necessary for the evolution of the Purāṇic Shiva-Rudra, the destroyer and healer, the auspicious and terrible, the Master of the force that acts in the worlds and the Yogin who enjoys the supreme liberty and peace. [SA, sv]

See also (7.59.12) dealing with Shiva as Trayamabaka, the one who liberates the aspirant from premature death.

Viṣṇu

'For the formations of Brahmaṇaspati's word, for the actions of Rudra's force Viṣṇu supplies the necessary static elements, — Space, the ordered movements of the worlds, the ascending levels, the highest goal'. 'The supreme step of Viṣṇu, his highest seat, is the triple world of bliss and light, *paramam padam*, is seen continuously by wise persons like an eye extended in heaven. (RV 1.22.20); it is this highest seat of Viṣṇu that is the goal of the Vedic journey. Here again the Vedic Viṣṇu is the natural precursor and sufficient origin of the Purāṇic Nārāyaṇa, Preserver and Lord of Love'. [ibid, p. 335]

46. Rudra

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

**7.46.1: Firmly holding bow (acquired state of being) he
shoots the arrows of impulsion**

7.46.2: Earthly and heavenly birth

7.46.3: Your thousand powers of healing

7.46.4: Enjoy in us the seat of fullness

Metre: 1-3, Jagatī; 4, Triṣṭup

7.46.1: We bring you these Words (as offerings) to Rudra; firm is his bow (of acquired possession) (1). Swift are his arrows (of impulsion) (2). (He is) the god who upholds the self-law (3). (He is) unconquerable and conquering, creator (4). Sharp are the weapons, he bears (5). May he hear us (6).

इमा रुद्राय स्थिरधन्वने गिरः (१), क्षिप्रेष्वे (२), देवाय स्वधार्मे (२),
अषाङ्क्षायु सहमानाय वेधसे (४), तिग्मायुधाय भरता (५), शूणोतु नः (६)

[Lines 1,2: (alt.): firmly holding the acquired state of being he shoots from it like a bow the fresh impulsions that lead to farther progress;

vedhase: creator]

7.46.2: He awakens to knowledge (3), by secure dwelling in the earthly birth (1), and utter empire of the heavenly (birth) (2). Fixed in his presence, let him move to our doors that keep us (4). O Rudra, be free from unfriendly powers in the forms that we create (5).

स हि क्षयेण क्षम्यस्य जन्मनः (१), साम्राज्येन दिव्यस्य (२), चेतति (३),
अवन् अवन्तीः उप नो दुरः चर (४), अनमीवो रुद्र जासु नो भव (५)

[In TB (2.8.6.8); *no jāsu*: which we create; *avan*: that keeps up; *upa chara*: move to;

Line 5: We create unfriendly powers within us by our thoughts. May Rudra be free of these negative thoughts and overpower them.]

7.46.3: That brilliant force of yours which is loosed downwards from your heavens (1), and ranges on the earth (2), may it encompass us around (3). O easily dawning upon us, you have a thousand powers of healing (4); do not harm the things of our creation and the things of our extending (5).

या तै दिद्युत् अवसृष्टा दिवः (१), परि क्षम्या चर्ति (२), परि सा वृणक्तु नः (३), सहस्रं ते स्वपिबात् भेषजा (४), मा नस्तोकेषु तनयेषु रीरिषः (५)

[*svapivāta: su-apivāta*: easily dawning on us (occurs once); *toka*: things of our creation; *tanaya*: things of our extending
Line 5: Since Rudra is the force behind evolution, he applies the necessary force for progress. For seekers steeped in *tamas* or ignorance, this force may cause pain to him or to his near ones. Hence such a seeker prays ‘do not harm’ in this mantra and ‘slay us not’ in the next mantra.]

7.46.4: Slay us not, O Rudra (१), nor deliver us over (to evil thought) (२). Let us not be in the path of the onset of your wrath (३). Enjoy in us in that seat of fullness which is the expression of the living creature (४). And do you protect us always by states of happy being (५).

मा नौ वधी रुद्र (१), मा परा दा (२), मा तै भूम प्रसितौ हीळितस्य (३),
आ नौ भज बुर्हिषि जीवशंसे (४), यूं पात स्वस्तिभिः सदा नः (५)

[*prasita*: onset, (10.87.15);

barhiṣhi: seat of fullness; sacred seat of grass;]

47. Waters (*āpah*)

Riṣhi: *Vasiṣṭhah Maitrāvaraṇih*

7.47.1: Waters are a flood of revealed knowledge (Ila)

7.47.2: Flowing abundance

7.47.3: Rejoicing in their self-law

7.47.4: Indra shattered the caves and freed their motion

Metre: *Triṣṭup*

[Epithets to water such as, ‘flood of revealed knowledge’ and ‘that which diffuses light’ clearly indicate that the water is not merely physical. Waters (*āpah*) are the currents of dynamical energy which descends to us from the supreme ocean above.

That is why (1.23.20) declares that 'waters (*āpah*) are the universal healers'. The waters are said to rejoice in their self-law which is part of the divine self-law. Sūkta 49 is also dedicated to waters.]

7.47.1: O Waters of being, that supreme (flood) of yours (1), is a flood of revealed knowledge, which the seekers of godhead made as a drink for Indra (2). May we enjoy today (that flood) (3,6). It is pure and free from all rejection (4). It is that which diffuses light and is full of the sweetness (5).

आपो यं वः प्रथमं (1), देवयन्ते इन्द्रपानम् ऊर्मिम् अकृष्णवत् इळः (2),
तं बो बृयं (3), शुचिम् अरिप्रम् (4), अद्य घृतप्रुषं मधुमन्तं (5), वनेम (6)
[*ūrmim iḷa*: flood of revealed knowledge;
ghṛtaprūṣam: that which diffuses light, (2.3.2)]

7.47.2: That flowing abundance of yours, utter sweet, O you Waters (1), may he keep in manifestation; (he) is of the swift-movement and is the child of waters (2). Indra the Master of substance grows drunk with rapture in that abundance (3). May we taste that in you today growing to the godhead (4).

तम् ऊर्मिम् आपो मधुमत्तमं बो (1), अपां नपात् अबतु आशुहेमा (2),
यस्मिन् इन्द्रो वसुभिः मादयाते (3), तम् अश्याम देवयन्तौ बो अद्य (4)

[*avatu*: keep in manifestation;
āshuhema: the swift driver, galloper, (2.1.5)]

7.47.3: Full of a hundredfold purification (1), rejoicing in the self-state (self-law) of the divine (self-law) (2), waters move to the ranging-field of the gods (3). They measure not, nor limit the activities of Indra (4). To the rivers you give offering, full of the mind's richness (or clarity) (5).

शतपवित्राः (1), स्वधया मदन्तीः देवीः (2), देवानामपि यन्ति पाथः (3),
ता इन्द्रस्य न भिनन्ति ब्रतानि (4), सिन्धुभ्यो हृव्यं घृतवत् जुहोत (5)

[*ghṛtavat*: full of mind's richness or clarity]

7.47.4: By his rays Sūrya, the lord of Illumination extended (the rivers) (1), for Indra shattered (the caves) to cause their abundant movement (2). May those Rivers establish for us that which has the supreme good (3). And do you protect us always with states of happy being (4).

याः सूर्योऽरश्मिभिः आत्तान् (1), याभ्यु इन्द्रो अरदद् गातुम् ऊर्मिम् (2),
ते सिन्धवो वरिवो धातना नो (3), यूयं पात स्वस्तिभिः सदा नः (4)

48. Ṛbhūs

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

7.48.1: Your downward action sets in motion the human car

7.48.2: Powers of knowledge and pervasion

7.48.3: Vibhu (pervader) and Vāja one of plenty

7.48.4: Create the Supreme good (*variva*)

Metre: Triṣṭup

[Ṛbhūs are the divine artisans who fashion the subtle body in us. Having attained divinity by means of their action and knowledge, they work to help human beings to attain to divinity. Their actions are mentioned in symbolic language only. They are three: Ṛbhu or Ṛbhukṣha, Vibhva and Vāja. In many places, the eldest indicates all three. Their names indicate their specialty. Ṛbhu is known as the possessor of shaping knowledge, i.e., he builds the forms conforming to the qualities of immortality. Vibhva is the pervader who brings out the extensions. Vāja effects the plenitude of the Divine Light and substance. These distinguishing characteristics are mentioned here in many verses. For some more details, see chapter 22 in, 'Essentials of Rig Veda' (SAKSI).]

7.48.1: You of the plenty who hold the shaping knowledge (1), take joy in the Soma released by us, O Puruṣāḥ, great in your fullnesses (2). May your downward powers come as force of action to us (3), and set in motion the human car (4).

ऋभुक्षणो वाजा (1), मादयध्वम् अस्मे नरो मधवानः सुतस्य (2),
आ वो अर्वाचिः क्रतवो न यातां विभ्वो (3), रथं नर्यं वर्तयन्तु (4)

[*rbhukṣhaṇah*: those who hold the shaping knowledge;
maghavānāḥ: great in your fullness;]

7.48.2: Informed by your powers of knowledge (1), wide-pervading by your powers of pervasion (3), may we overcome (2), all opposing forces by your force (4). May he of the plenty (Vāja) keep us in the possession of the plenty (5). With Indra for our yoke-fellow may we pass through Vṛtra, the coverer (6).

ऋभुः ॠभुभिः (1), अभि वः स्याम् (2), विभ्वौ विभुभिः (3), शवसा शवांसि (4), वाजौ अस्मान् अवतु वाजसातौ (5), इन्द्रेण युजा तरुषेम वृत्रम् (6)

[Line 1: Note Rbhu the eldest of them, is the possessor of knowledge which shapes the forms.

rbhubhīḥ: powers of knowledge;]

7.48.3: They also master the many states that have been expressed (1). In the upward struggle they conquer all the foes and pass beyond (2). Indra and the pervader (Vibhu) and the possessor of the shaping knowledge and he of the plenty (Vāja) (3), fighting our battle, scatter the strength of the foe in confusion (4).

ते चिद्धि पूर्वीः अभि सन्ति शासा (1), विश्वान् अर्य उपर-ताति बन्वन् (2),
इन्द्रो विभ्वान् ॠभुक्षा वाजौ (3), अर्यः शत्रौः मिथत्या कृणवन् वि नृम्णम् (4)

[Line 2: *arya*: foes; *mithatva*: in confusion;

ṛbhukṣhyā: possessor of the knowledge of giving shape to forms;]

7.48.4: Now, O gods, create for us that which has the supreme good (1); be all together in us for our continued being (2). May the masters of substance utterly give force to us (3). And do you protect us always by states of happy being (4).

नूदैवासो वरिवः कर्तना (1), नो भूत नो विश्वे अबसे सजोषाः (2),
समस्मे इषं वसवो ददीरन् (3), युयं पात स्वस्तिभिः सदा नः (4)

[*variva*: supreme good; *vasavah*: masters of substance

Line 2: Our continued existence is possible because of the gods within us.]

49. Waters (*āpah*)

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

7.49.1: Waters keep me here in my being

7.49.2: Channels self-born or dug

7.49.3: Varuṇa looks down all on earth

7.49.4: All gods have ecstasy in the waters

Metre: Triṣṭup

7.49.1: Eldest of the ocean, amidst this water (1), they go purifying all, not resting in any (2). Indra with the Vajra, the mighty one released them (the waters) (3). May those divine waters keep me here in my being (4).

समुद्रज्येष्ठाः सलिलस्य मध्यात् (1), पुनाना यन्ति अनिविशमानाः (2),

इन्द्रो या वज्री वृषभो रराद् (3), ता आपौ देवीः इह माम् अबन्तु (4)

[*rarāda*: released (provisional meaning) occurs only once.]

7.49.2: The waters, divine, flowing in the channels we dig for them (1), or they that are self-born (2), they are the substance of the Ocean, pure and purifying (3). May those divine waters keep me here in (my) being (4).

या आपो दिव्या उत् वा स्वर्वन्ति खनित्रिम् (1), आ उत् वा याः स्वयंजाः (2),
समुद्रार्था याः शुचयः पावकाः (3), ता आपो देवीः इह मामवन्तु (4)

7.49.3: Varuṇa the king, moving amidst them (1), looks down on the truth and falsehood in creatures (2). They stream sweetness and are pure and are purifying (3). May those divine waters keep me here in my being (4).

यासुं राजा वरुणो याति मध्यै (1), सत्य अनुते अवपश्यन् जनानाम् (2),
मधुश्रुतः शुचयो याः पावकाः (3), ता आपो देवीरिह मामवन्तु (4)

7.49.4: In them Varuṇa the King, in them Soma (also have ecstasy) (1). In them all the gods have ecstasy of the fullness of force (2). In them, Agni, the universal Power, has entered (3). May those divine waters keep me here in my being (4).

यासु राजा वरुणो यासु सोमो (1), विश्वै देवा यासु ऊर्ज मदन्ति (2),
वैश्वानरो यासु अग्निः प्रविष्टः (3), ता आपो देवीरिह मामवन्तु (4)

[Line 2: *yāsu*: in whose, rendered here as, 'in them'; refers to waters]

50. Protection from evil

Rishi: Vasiṣṭhah Maitrāvaraṇih

7.50.1: Evil that is in body and that which is universal

7.50.2: Let Agni burn the evil which enters body and becomes pleasant

7.50.3: Poison in the Shalmali tree and rivers

7.50.4: Rivers flowing down or in hollow places or upwards

Metre: 1-3, Jagatī; 4, Atijagatī (12/12/12/8/8) or Shakvarī (8, 7)

[All the four mantrās deal with various types of evil forces which enter the body and are also in the environment. Mitra-Varuṇa are prayed to give protection from evil. Agni is asked

to repel the evil. Evil is that which is opposed in some form to the truth, the gods and their activities. The evil is universal; it enters the body and makes its stay pleasant, driving away all the forces of good. See the introduction to Sūkta 104 for a brief essay on hostile forces.]

7.50.1: May Mitra and Varuna, protect me here (1). May not that (evil) which houses itself in the body nor that which universalises itself reach me (2). Vanished has the evil that resides in the activities and that of imperfect vision (3). Let not the Serpent find me with the sound of my feet (4).

आ मां मित्रावरुण इह रक्षतं (1), कुलाययद् विश्वयन् मा न आ गन् (2),
अजकावं दुर्दृशीकं तिरो दधे (3), मा मां पद्येन रपसा विदृत् त्सरुः (4)

[*mā na ā gan*: not reach me; *tsaruḥ*: serpent (an evil force usually residing in the lower regions of *prāṇa*;
rapasā: sound; *padyena*: feet;]

7.50.2: May the pure and burning Agni repel the evil (3), which enters and becomes (apparently) pleasant in the various parts of the physical being (1), and enters the knees and the ankles (2). Let not the serpent find me with the sound of my feet (4).

यद् विजामन् परुषि बन्दनं भुवत् (1), अष्टीवन्तौ परि कुलफौ च देहत् (2),
अग्निः तत् शोचन् अप्य बाधताम् इतो (3), मा मां पद्येन रपसा विदृत् त्सरुः (4)

[*paruṣhi*: in the parts of physical being]

7.50.3: The poison that is born (2), in the Shalmali tree and in the rivers and from the herbs (1), may all the gods press it out of me. Let not the Serpent find me with the sound of my feet (3).

यत् शल्मलौ भवति यत् नदीषु यत् ओषधीभ्यः (1), परि जायते विषम् (2),
विश्वे देवा निरितः तत् सुबन्तु (3), मा मां पद्येन रपसा विदृत् त्सरुः (4)

7.50.4: The rivers (may be) flowing down, or flowing in hollow places or upwards (1). They may be filled with water or dry (2). Filling all the places with the water (and delight) (4), may they be auspicious to us without causing us any disease (3,5). May all the rivers not cause any harm to us (6).

या: प्रवतो निवते उद्धते (1), उदन्वतीः अनुदकाः च याः (2), ता अस्मभ्यं (3), पर्यसा पिन्वमानाः (4), शिवा देवीः अशिपदा भवन्तु (5), सर्वा नद्यौ अशिमिदा भवन्तु (6)

[Line 1: 'flowing upwards' indicate that the rivers are not purely physical, but represents currents of helpful dynamical energies.

Line 5: *shipadam*: disease, (S)

Line 6: *shimih*: a work of harm, (S);]

Ādityas: (51-52; 66)

[Ādityās are the sons of Aditi, the infinite, the undivided. Aditi is the infinite light of which the divine world is a formation. Her children, Ādityās, guard this world against the chaos and ignorance. They build its worlds into an image of the truth. They, bounteous givers, loose upon man the floods of truth, variously imaged by the seer-poets as sevenfold solar waters, the rain of heaven, the waters that have knowledge. They, seers and revealers, make the light of truth to arise on the darkened sky of his mentality. They fill the atmosphere of vital existence with the honey-sweet satisfactions. They transform the earth of his physical being by the power of Sun (SA).]

51. Ādityās

Riṣhi: Vasīṣṭhah Maitrāvaraṇih

7.51.1: Swiftly reaching the infinite

7.51.2: Aditi and Ādityās

7.51.3: Protect us

Metre: Triṣṭup

7.51.1: With the new protection given by Ādityās (1), may we find an (inner) dwelling with bliss, full of peace (2). For freedom from sin and for swiftly reaching the infinite (3), let this yajña be established (by Ādityās) who are eager to hear (4).

आदित्यानाम् अवसा नूतनेन (1), सक्षीमहि शर्मणा शंतमेन (2),
अनागा: त्वे अदितित्वे तुरास (3), इमं यज्ञं दधतु श्रोषमाणाः (4)

[*sakṣīmahi*: dwelling, (7.54.3); *adititva*: infinite;
Also in TS (2.1.11.20)]

7.51.2: May Ādityās and Aditi take rapture (1), along with the upright Mitra, Varuṇa and Aryama (2). May the guardians of the world be ours (3). May they drink today the Soma-delight (granting us) growth and for protection (4).

आदित्यासो अदितिः मादयन्तां (1), मित्रो अर्यमा वरुणो रजिष्ठाः (2),
अस्माकं सन्तु भुवनस्य गोपाः (3), पिबन्तु सोममवसे नो अद्य (4)
[*rajiṣṭhāḥ*: upright; straight, (1.91.1)]

7.51.3: All the Ādityās, all the Maruts (1), all the Gods, all the Ṛbhus (2), Indra, Agni and Ashvins have been glorified by us (3). Do you always protect us with states of happy being (4).

आदित्या विश्वे मरुतश्च विश्वे (1), देवाश्च विश्वे क्रमवश्च विश्वे (2),
इन्द्रो अग्निरश्चिनां तुष्टवाना (3), यूयं पात स्वस्तिभिः सदा नः (4)

52. Ādityāḥ

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇiḥ

7.52.1: May we become infinite beings

7.52.2: Not experience effects of evil done by someone

7.52.3: Angirasa seers

Metre: Triṣṭup

7.52.1: O sons of infinite mother, may we become infinite beings (1). May the Vasus protect us in the godhead (*devatrā*) and in the mortality (*martyatrā*) (2). Possessing, may we possess you, O Mitra and Varuṇa (3). Becoming, may we become you, O heaven and earth (4).

आदि॒त्या॒स्‌ो अदित्यः स्याम् (1), पूः देव॑त्रा वसवो मर्त्य॑त्रा (2),
सनै॒म मि॒त्रावरुणा॒ सनन्त्नो (3), भवै॒म द्या॒वापृथि॒की भवन्तः (4)

[Line 2: May Vasus protect us in our attempts in bringing the gods within us.

aditayah syāma: become infinite;]

7.52.2: May Mitra and Varuṇa grant us that peace and bliss (1), and also to our children and guardians of knowledge (2). May we not experience the effects of evil-deeds done by someone else (3). May we not do that (evil) deed which makes you destroy us, O Vasus (4).

मि॒त्रस्तन्नो॒ वरुणो॒ मामहन्त्॒ शर्म (1), तो॒काय॒ तनयाय॒ गोपा॒ः (2),
मा॒ बौ॒ भुजेम॒ अन्यजाते॒म्॒ एनो (3), मा॒ तत्॒ कर्म॒ वसवो॒ यत्॒ चयंध्वे (4)

[Angirasas are the travellers to the light and truth of the solar deity and to the bliss which is founded on that light and truth. Mitra, Varuṇa and Vasus protect us in the journey to the gods and also protect us from the mortal limitations.]

7.52.3: May the Angirasas who hasten through (to the goal) (1), come in their travelling to the bliss of divine Savitṛ (2). May our great father, he of the sacrifice (3), and all the gods, becoming of one mind (4), accept that bliss in heart (5).

तुरण्यबो अङ्गिरसो (1), नक्षन्त् रत्नं देवस्य सवितुः इयानाः (2),
पिता च तत् नौ महान् यज्ञत्रो (3), विश्वे देवाः समनसो (4), जुषन्त् (5)
[*iyānah*: travelling, (5.22.3); *nakṣhanta*: come, (1.66.5)]

53. Heaven and Earth

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

7.53.1: I laud by yajna and surrender

7.53.2: Place heaven and earth on the seat of truth

7.53.3: Give us what is unlimited

Metre: Triṣṭup

[In the Veda, heaven represents the realm of mind (*manas*), both at the cosmic level as well as the individual level. Earth represents the realm of matter (*anna*), both at cosmic and individual level. Note that the sages never viewed our earth as simply a lump of sand and stone. The hymn to earth in Atharva Veda (12.1) states that earth is characterised by ‘*satyam* (truth), *ṛtam* (truth in manifestation) and *bṛhat* (vast). The two are also regarded as lords of sacrifice (*yajnaiḥ*).]

7.53.1: I, who am assailed, laud the lords of sacrifice (2), the vast earth and heaven by means of yajna and the prostrations of surrender (1). Hymning them with words, the ancient seers (3), established them in front who are great and whose sons are the gods (4).

प्र द्याबा यज्ञैः पृथिवी नमोभिः (1), सबाधं इळे वृहती यजत्रे (2),
ते चिद्धि पूर्वे कवयो गृणन्तः (3), पुरो मही दधिरे देवपुत्रे (4)

7.53.2: With new hymns, bring forward the parents, born of old (1). Place them on the seat of truth (2). O Heaven and Earth, come to us with the divine beings (3), Great is your protection (4).

प्र पूर्वजे पितरा नव्यसीभिः गीर्भिः (1), कृणुध्वं सदने कृतस्य (2),
आ नौ द्यावापृथिवी दैव्येन जनेन यात् (3), महि वां वर्स्थम् (4)

[Also in TS (4.1.11.18).]

7.53.3: Many (are the felicities given by you) which give ecstasy (1), to the generous worshipper (*sudāsa*), O heaven and earth (2). Give us that what is unlimited (3). Do you protect us always by states of happy being (4).

उतो हि वां रत्नधेयानि सन्ति पुरुणि (1), द्यावापृथिवी सुदासै (2),
अस्मे धत्तं यत् असत् अस्कृधोयु (3), युयं पात स्वस्तिभिः सदा नः (4)

[*ratna dheyāya*: for the giving of ecstasy, (7.9.5);

askṛdhoyu: unlimited; *kṛdhukah*: limited (S);

For more information on heaven and earth, see the sūktās (4.56) and (6.70) given in ‘Rig Veda Samhita: Maṇḍala’ (SAKSI) and ‘Rig Veda Samhita, Maṇḍala 6’ (SAKSI).]

54. Vāstu Mantrās

Rishi: Vasiṣṭhaḥ Maitrāvaraṇiḥ

7.54.1: Bestower of happiness

7.54.2: Rejoice in us

7.54.3: May we have a dwelling

Metre: Triṣṭup

[The three mantrās of this sūkta and the first one of the next praise *vāstoshpati*, the lord and protector of Vāstu, the dwelling. Vāstoshpati and Tvaṣṭṛ, who gives a shape or form to things are mentioned together in (5.41.8). These mantrās are recited when consecrating a newly built house. The deity is

prayed to occupy it and protect the inhabitants. The house here refers also to the inner abodes within us.]

7.54.1: Protector of the dwelling, recognize us (1); be to us an excellent abode (2), and make us free of diseases (3). That which we seek from you, be pleased to grant (4). Be the bestower of happiness on those of us who have two states of consciousness and those with four states (5).

बास्तौष्पते प्रति जानीहि अस्मान् (1), स्वावेशो (3), अनमीवो भवा नः (3),
यत् त्वा ईमहे प्रति तन्मो जुषस्व (4), शं नौ भव द्विपदे शं चतुष्पदे (5)

[Line 2: *su-avesho*: (grant) excellent abode; (grant excellent journey; the second meaning suggests an alternative meaning for line 2. Vastoshpati is also known as lord of journey. This mantra is in TS (4.1.10.1).]

7.54.2: O Vāstoṣhpati, be the impeller of journey and the increaser of energies (1), including the life energies and knowledge, O delightful one (*indo*) (2). May there be no decay in your friendship (with us) (3). Rejoice in us like a father towards his sons (4).

बास्तौष्पते प्रतरणो न एधि गयस्फानो (1), गोभिः अश्वेभिः इन्दो (2),
अजरासः ते सुख्ये स्याम (3), पितेवं पुत्रान् प्रति नो जुषस्व (4)

[*pratarapa*: increaser (S); *jushasva*: rejoice; *gayasphānah*: impeller of the yajna-journey, (1.91.12), (occurs only twice); *gayaḥ*: journey, (1.74.2); house; riches (S);]

7.54.3: O Lord of Vāstu (1), may we be possessed of a dwelling which gives happiness (2), which is delightful and opulent (3). Protect the good (we already have) and the desirable things which will be united with us (4). O Gods, do you cherish us with blessing (5).

बास्तौष्पते (1), शग्मया संसदा ते सक्षीमहि (2), रुणया गातुमत्या (3),
पाहि क्षेमं उत योगे वरं नो (4), यूयं पात स्वस्तिभिः सदा नः (5)

[line 4: (alt.): protect our wishes in peace and action;

samsad: dwelling; refers to the abode in all the inner planes.

Line 4: (alt.) Aid our wishes in peace (*kṣhema*) and action (*yoga*).

kṣhemam: good, (1.66.2); peace; *yoge*: in the union, (3.27.11); in action; *varam*: desirable things, (10.115.6).

Also in TS (3.4.10.2).]

55. Protection, watchdogs and sleep

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

7.55.1: Remove the disease

7.55.2: Watchdog of intuition

7.55.3: Why chase us who are praisers of Indra

7.55.4: Do not intimidate us

The onset of sleep: (5-8)

7.55.5: Let all people here sleep

7.55.6: Power of sleep

7.55.7: Thousand-horned bull

7.55.8: Woman in sleep

Metre: 1, Gāyatrī; 2-4, Upariṣṭādbṛhatī; 5-8, Anuṣṭup

[According to the *anukramaṇika*, the deity of mantrās 2-4 is Indra. There is no mention of Indra in these mantrās. All the 8 mantrās of this sūkta are connected with the protection of dwellings. The first mantra is for the deity Vastoṣhpati. The mantrās 2-8 are addressed to the Sārameya dogs or watchdogs. Outwardly the dogs are protectors of dwelling. Symbolically they are the Sārameya dogs, i.e., the dogs connected with Sarama, the goddess of intuition. Just as the hound smells its prey, these watchdogs have the power of indicating the appearance of adversary.

The prayer here is that these powers should clearly distinguish between the right owners of the dwelling and the evil intruder who should be chased away.

We should not interpret Sarama as a human being and Sārameya dogs as those belonging to her. Sarama is the power of intuition. In (10.108), this power guides Indra to the place where the Ray-cows (knowledge) are hidden.

The verses 5-8 are clearly a prayer for the onset of sleep. This is a prayer addressed to Vastoṣhpati, the protector of dwelling.]

7.55.1: O Protector of the Dwelling, remover of the disease (1), assuming all kinds of forms (2), be a friend to us and be blissful to us (3).

अमीवृहा वास्तोष्पते (1), विश्वा रूपाणि आविशन् (2),
सखा सुशेव एधि नः (3)

[*susheva*: be blissful]

7.55.2: O watchdog of intuition, white with golden-red limbs, you open and display your teeth (1). They shine like weapons ready to bite me (2). May you sleep (3).

यदर्जुन सारमेय द्रुतः पिशङ् यच्छसे (1),
वीव भ्राजन्त कृष्टय उप स्कैषु बप्सतो (2), नि षु स्वप (3)

[*sārameya*: hound with the power of intuition (Sarama)]

7.55.3: O watchdog with intuition, you interrupt me again; why don't you chase the robbers (1)? Why do you chase us who are the praisers of Indra (2)? Why do you intimidate us (3)? Go to sleep (4).

स्तेनं राय सारमेय तस्करं वा पुनःसर (1),
स्तोतृन् इन्द्रस्य रायसि किम् अस्मान् (2), दुच्छुनायसे (3), नि षु स्वप (4)
[The watchdog should focus on the intruder;
rāya: chase;]

7.55.4: You bite the hog (1); let the hog bite you (2). Why do you chase us who are the praisers of Indra (3)? Why do you intimidate us (4)? Go to sleep (5).

त्वं सूकुरस्य दर्दहि (1), तर्ब दर्दतु सूकुरः (2),
स्तोतृन् इन्द्रस्य रायसि किम् अस्मान् (3), दुच्छुनायसे (4), नि षु स्वप्न (5)

The onset of sleep: 5-8

7.55.5: Let the mother sleep, let the father sleep (1); let the watchdog sleep, let the lord of house sleep (2); let all the kindred sleep (3); let all the people stationed here sleep (4).

सस्तु माता सस्तु पिता (1), सस्तु शा सस्तु विश्पतिः (2),
ससन्तु सर्वे ज्ञातयः (3), सस्तु अयम् अभितो जनः (4)

7.55.6: The persons who sit or walk, or see us (1), we close their eyes to make them motionless (2), like a mansion (3).

य आस्ते यश्च चरति यश्च पश्यति नो जनः (1),
तेषां सं हन्मो अक्षणि (2), यथेदं हृम्य तथा (3)

[This indicates the power of sleep.

Line 3: We make them asleep]

7.55.7: We put people to sleep (3), through the forceful one (2), the thousand-horned bull which arose from the ocean (1).

सहस्रशृङ्गो वृषभो यः समुद्रात् उत् आचरत् (1),
तेनां सहस्र्यैना (2), वृयं नि जनान् स्वाप्यामसि (3)

[This mantra hints that we are not dealing with the ordinary form of sleep.

sahasya: forceful one, (5.22.4), (7.16.8), (10.87.22) etc., It is an epithet for the forceful Agni, Agni as the supreme power.]

7.55.8: We put to sleep all the persons (3), the women lying in the courtyard, lying on the cots (1), the women decorated with auspicious perfumes (2).

प्रोष्टेश्या वंहेश्या नारीः याः तल्पशीवरीः (1),
स्त्रियो याः पुण्यगन्धाः (2), ताः सर्वाः स्वापयामसि (3)

Maruts and Rudra: (56-59)

[As their name indicates, the Maruts are Gods associated with both intense energy and mental movements. "The Maruts are particular Gods who set a divine pace to the mental movements of fierce speed and brilliance. They find out the light of truth for all our activities. They break down that which is established and help the attainment of new formations." [Sri Aurobindo, sv]. They are powers of both action and knowledge. In the exoteric interpretation, Maruts are imaged as powers of wind, storm and rain, particularly of the tempest. They are always hymned collectively as *ganās* (the hosts), never individually. Next to Agni and Indra, the Maruts have the largest number of hymns dedicated to them in the Rig Veda, clearly indicating their importance in the spiritual evolution of the individual aspirant and the humanity at large.

Connection to Rudra and Indra

The epithets assigned to them such as 'children of Rudra' or 'brothers of Indra' are often explained by Indologists by resorting to the anecdotes in the Purāṇa books, which are much later than the texts of the Veda. Such epithets are based on their functions or actions. Because of their impetuousness, they are called as the children of the fierce God Rudra, *rudraḥa*, (1.39.7); *rudrāśah*, (1.39.4).

The Maruts also give a divine motion to the activities of the intelligence illumined by the Light and strength of Indra, the

Lord of the Divine Mind. Hence they are called as brothers of Indra, *indrajyeshtha*, (1.23.8); *marutvantam indra*, (1.23.7).

This aspect of aiding the work of Indra, the Divine Mind, gives them the appellation, 'Thought-Gods'. We should realize that their functions are not limited to the control and origination of thoughts.

Benefits

The Maruts make their appearance very early in the Rig Veda, for example in (1.6.5, 1.6.6).

All the Gods have two births as it were. The first birth is in the cosmic creation. The second birth is in man when their faculties find expression in man. The rebirth of Maruts in man follows the birth of Indra in man. "The Maruts take our animal consciousness made up of the impulses of nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of *svar* and the truths of Indra." [Sri Aurobindo, sv]. "They set in movement the inert body heavy with *tamas* (or gross knowledge gone inert) symbolized by the term 'mountain' in whose womb lies the being of knowledge, power, etc. They bring about the blossoming of knowledge, power, etc." [CWKS, Vol. 4, pp. 226-227].

'Mountain' in the Veda specifies the heavy crust of materialism in whose womb lies the true knowledge symbolized by the cows. The Maruts along with Agni and Indra break down the *tamas* and the mountain of ignorance in man and allow the beneficent streams of higher consciousness to purify all the parts of being and raise them to a higher level of consciousness. "Borne by spotted deer, with revealing weapons of speech, the Maruts are self-luminous", RV (1.37.2). The spotted deer are the vehicles of Maruts. Their triple hues indicate the physical, vital and mental powers. The Word is

their weapon as in the case with all the Gods. Words arising from their tempestuous movement bring out what is hidden.

The benefits of the mantrās addressed to Maruts is described in another mantra: "Words are their whips in hand, I hear instantly the moment it is uttered. Their speech works wonders in my journey", (1.37.3). Just as a charioteer guides the vehicle with his whip, the words of the Maruts guide the aspirant; their help is immediately apparent to the aspirant.

During the initial period of the spiritual ascent of the aspirant, the hostile forces strive to block or undo the spiritual progress by causing doubts in the mind of the aspirant such as, 'Gods may not exist; even if they do, they are not relevant to man; even if they help, it may be very limited; their help may be useful in life after death, but they are irrelevant in this life.' The Rishi repeatedly calls upon the Maruts to ward off such attacks. "The rākshasās who rush to the attack in the birth of the Godheads (in the aspirant), O Maruts, him assail in your wheelless cars", (RV 5.42.10). Such attacks by the *asuric* forces are not products of our lurid imagination, but daily happenings noted in the diaries of spiritual teachers. For instance, Sri Aurobindo in his dairy entry dated January 9, 1917 quoted the above mantra as indicative of his experience (Record of Yoga, Archives & Research, Sri Aurobindo Ashram, April 1992). There are many such prayers in the Rig Veda. We will quote one more mantra: "O you, who have the flashing strength of Truth, manifest that by your might. Pierce with your lightening the *rākshasa*. Dispel the hidden darkness; repel every devourer. Create the light for which we long" (1.86.9, 1.86.10).

The *rasa* or essence

The powers of Maruts are so strong that they create the *rasa* of life even in the sapless, inert, physical body. This power is imaged in the Rig Veda as "causing windless rain in the

desert", (1.38.7). Just as the desert is a piece of land where nothing grows, similarly the body of the beginner aspirant is inert. Maruts pour the nectarous essence on the desert-like body of the aspirant and it becomes supple and pliant. "Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscious, they are transformed into an image of luminous consciousness. Even if they are half-lit or turned into misleading reflections they surmount these deficiencies and put on divine brilliance," (Sri Aurobindo, SV, p. 261). The Maruts are energies of the mentality, energies which make for knowledge, "They carry with them the sweetness of the *ānanda* as their eternal offspring and play out their play, brilliant in the activities of knowledge." (1.166.2)

The association of Maruts with Light is mentioned in related books like Shatapatha Brāhmaṇa (9.3.1.26) and Vājasaneyi Samhitā (27.80). Taittirīya Āraṇyaka (5.4.8.26) declares Maruts to be the Rays of Sun.]

56. Maruts

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

- 7.56.1: Who are the souls that come suddenly**
- 7.56.2: None knows the births of Maruts**
- 7.56.3: They wing like eagles**
- 7.56.4: Man the thinker awakens and knows the mystery**
- 7.56.5: Let them nurse the manhood divine**
- 7.56.6: Lovely with the beauty of joy**
- 7.56.7: Your steps are firm**
- 7.56.8: Full of wrath against the darkness**
- 7.56.9: Their eternal lightnings**

- 7.56.10: Voice of their yearnings**
- 7.56.11: They make their bodies beautiful**
- 7.56.12: They discover the truth**
- 7.56.13: Rains shine like lightnings on them**
- 7.56.14: Their thoughts come from the foundation**
- 7.56.15: You listen to the voice of the seer**
- 7.56.16: Playful like calves**
- 7.56.17: Give supreme good**
- 7.56.18: Priest without duality**
- 7.56.19: Severe to the non-givers and the egoist is humbled**
- 7.56.20: Establish in us creation and extensions (*toka, tanaya*)**
- 7.56.21: Make us to share in the desirable riches**
- 7.56.22: Be our protectors**
- 7.56.23: Aid to forefathers**
- 7.56.24: May we cross the waters to go to happy worlds**

Metre: 1-11, Dvipadā Virāṭ; 12-25, Trishtup

[The translation is based on that of SA in Archives & Research, April 84.]

7.56.1: Who are these souls that come suddenly to us and are in moment revealed (1)? (Who are you that fly to us), children of one home, birds of one nest (2)? Why are you riding hastily, O you great horsemen and warriors of Rudra (3).

क ई व्यक्ता नरः (1), सनीला (2), रुद्रस्य मर्या अधा स्वशाः (3)

7.56.2: None knows their births (1). They alone can know from one another the secrecy about how each was born (2).

नकि: हि एषां जनूंषि वेद (1), ते अङ्ग विद्रे मिथो जनित्रम् (2)

7.56.3: They flow plentifully in their own floods (1), and each casts in the other his seed (2). They strive like runners in a race and wing like eagles (4). Their voice is a voice of many winds (3).

अभि स्वपूर्भिः (1), मि॒थो वं॒पन्त् (2), वात्-स्वनसः (3), इये॑ना अ॒स्पृष्टन् (4)
 [Line 1: word occurs once; meaning provisional]

7.56.4: When their many-hued mother who is vast brings her teats of plenty (2), then man the thinker awakes and knows the mystery of hidden things (1).

एतानि धीरौ निष्या चिकेत् (1), पृश्निः यत् ऊर्ध्वे मही ज्ञभार् (2)

[*ninya*: hidden; *dhīra*: thinker;

pṛshṇi: many hued mother of Maruts; each hue indicates a distinct power.]

7.56.5: Let this host of the thought-gods be mighty in me and heroic (1). Let them put forth eternally their violent power (2); let them nurse manhood divine (3).

सा विद् सुवीरा मरुद्धिः अस्तु (1), सुनात् सहन्ती (2), पुष्यन्ती नुम्णम् (3)

[Maruts are always regarded as one group; the individuals are never mentioned.]

7.56.6: They are eager with their speed of movement for their journey (1). They are lovely with the beauty of their joy, and mingled together in light (2), yea, they embrace each other with their splendours (3), and are mighty with many mighty (4).

याम् येष्ठाः (1), शुभा शोभिष्ठाः (2), श्रिया संमिश्ला (3), ओजो॒भिः उग्राः (4)

[*sammishla*: embrace; *yāmam*: journey, (10.46.10);]

7.56.7: Because, you are fierce and swift and bold (1), the steps of your luminous strengths are firm (2); therefore are you now this mighty troop and company, O Maruts (3).

उग्रं व ओजः (1), स्थिरा शबांसि (2), अधा॒ मरुद्धिः गणः तुविष्मान् (3)

7.56.8: They are white and bright in their battle strength (1); and their minds are full of wrath with all the darkness that stands against them (2); the meditations of this advancing host are like the rushing of a torrent (3).

शुभ्रो वः शुभ्मः (1), क्रुध्मी मनांसि (2), धुनिः मुनिरिव शर्थस्य धृष्णोः (3)

7.56.9: Let not their eternal lightnings turn against us (1), nor their destroying mood come near to us (2).

सनैमि अस्मद् युयोते दियुं (1), मा वौ दुर्मतिः इह प्रणक् नः (2)

7.56.10: It is their names of pleasant loveliness to which we call (1), when they are swiftly satisfied with the voice of their yearnings (2).

प्रिया बो नाम हुवे (1), तुराणाम् आ यत् तृपत् मरुतो बावशानाः (2)

[(Alt.): I invoke your dear names who hasten all actions (1). O Maruts, by your coming may the desires of the yajamāna be fulfilled (2).]

vāvashānah: desires;

turāṇām: hasten;]

7.56.11: They have auspicious weapons, they obey the urgings (1). They are with golden ornaments (2). They themselves make their bodies beautiful (3).

स्वायुधासं इष्मिणः (1), सुनिष्का उत (2), स्वयं तन्वं शुभमानाः (3)

[*nishka*: golden necklace, (5.19.3)]

7.56.12: Pure offerings we must give to them, for they are pure (1). To the pure ones, I speed the pure yajna-rite (*adhvaram*) (2). It is by the law of the truth that they march to the truth which they discover (3). They are stainless from their birth, they are very flames of purity (4).

शुची बो हृव्या मरुतः शुचीनां (1), शुचिं हिनोमि अध्वरं शुचिभ्यः (2),

ऋतेन सत्यम् ऋतुसापे आयन् (3), शुचि-जन्मानः शुचयः पावकाः (4)

[*rtasāpa*: the truth discovered; *rtena satyam*: the law of truth; *hinomi*: to speed, (6.13.3);]

7.56.13: Maruts have bright ornaments on their shoulders (1). Shining necklaces are on their breasts (2). Following their self-law, they bring with their weapons (4), the rains shining like lightnings (3).

अंसेषु आ मरुतः खादयौ ब्रो (1), वक्षःसु रुक्मा उपशिश्रियाणाः (2),
वि विद्युतो न वृष्टिभी रुचाना (3), अनु स्वधाम् आयुधैः यच्छमानाः (4)
[svadha: law of their nature]

7.56.14: Their thoughts come from the foundation and are its greatnesses (1). By the steps of their sacrifice they extend the names of their godheads (2). They shall have their thousandfold joy of their portion in the house of my soul, in the rites of this house (3).

प्र बुद्ध्या व ईरते महांसि (1), प्र नामानि प्रयज्यवः तिरध्वम् (2),
सहस्रियं दम्यं भागम् एतं गृहमेधीयं मरुतो जुषध्वम् (3)

[(Alt.): Your greatness surges forth from the depths (or source) (1); make your names known, O you who carry out the sacrifice (2); O Maruts, accept the share in thousands of the sacrifice in the house offered by the dweller (3).]

pra-tiradhvam: become well known; *pra-yajyava*: carry out yajna; *damyam*: dweller;]

7.56.15: O Maruts, when you have come (2), when you listen to the voice of the seer and his call and his hymn of plenitude (1,3), (you) soon give your riches, soon bestow your force (4), so that the other, the enemy, shouting aloud shall not crush (him) (5).

यदि स्तुतस्य (1), मरुतो अधीथ (2), इत्था विप्रस्य वाजिनो हवीमन् (3),
मक्ष रायः सुबीर्यस्य दात नूचिद् (4), यमन्य आदभत् अरावा (5)

7.56.16: The Maruts are swift in movement like rapid horses (1). They are (happy) like men gazing at festivals (2). They are shining like infants (children) in a mansion (3). They are playful like calves (4). They support the milk of wisdom (5).

अत्यासु_० न ये मरुतः स्वश्चौ (१), यक्षदृशो न शुभयन्त् मर्याः (२),
ते हम्येष्टाः शिशंवो न शुभा (३), बृत्सासु_० न प्रक्रीलिनः (४), पयोधाः (५)

7.56.17: May the Maruts make us happy by giving gifts (1). They give the supreme good to heaven and earth which are firmly established (2). You are releasers of ray-cows (4). May your weapons be far from us (3,5). With your happy things, come to us with eagerness, O luminous ones (6).

दशस्यन्तौ नो मरुतौ मृलन्तु (१), वरिवस्यन्तु रोदसी सुमेके (२), आरे (३),
गोहा (४), नृहा वथो वो अस्तु (५), सुमेभिः अस्मे वंसवो नमध्वम् (६)
[sumeke: firmly established, (3.15.5); nr̥hā: release; namadhvam: with eagerness, (3.33.9)]

7.56.18: The seated hotar priest invokes (1), the Maruts, praising their all-pervading gifts (2). (Maruts), the showerers, are the guardians of (the yajamāna) who is in the march of progress (3). He (the priest), who is without any duality, calls you with the utterances (4).

आ वो होता जोहबीति सत्तः (१), सत्राचीं रातिं मरुतो गृणानः (२),
य ईवतो वृषणो अस्ति गोपाः (३), सो अद्वयावी हवते व उक्थैः (४)

[ivataḥ: in his march, (4.15.5);]

7.56.19: The Maruts give pleasure to the swift (aspirant) (1). They humble the strength of the strong man (2). They protect the adorer from those who want to subjugate them (3). They have severe displeasure towards those who do not give (4).

इमे तुरं मरुतौ रामयन्ति (१), इमे सहुः सहस आ नमन्ति (२),
इमे शंसं बनुष्यतो नि पान्ति (३), गुरु द्वेषो अररुषे दधन्ति (४)

[*ararushe*: non-giver;]

7.56.20: You urge the one praying for riches (1), and also the wanderer (2). O mighty ones, you remove the darkness and ignorance (4), just as the shining ones are pleased (to remove darkness) (3). Establish in us all the creation and extensions (children and grand children) (5).

इमे एधं चिन्मरुतौ जुनन्ति (1), भृमिं चिद् (2), यथा वसवो जुषन्त (3),
अप्य बाध्यं वृषणः तमांसि (4), धृत विश्वं तनयं तोकमस्मे (5)

[*radhra*: one praying for riches, (1.24.3); *junanti*: speed, urge, (5.58.3), (10.52.2); *vasavah*: shining ones, (5.3.12)]

7.56.21: O Maruts, may we be never excluded from your gifts (1). O lords of the cars, may we not be left behind in the apportionment (2). Make us the sharers in the desirable riches (3), which are yours and are of perfect birth (4).

मा वौ द्रात्रात् मरुतो निः अराम् (1), मा पश्चाद् दैध्यं रथ्यो विभागे (2),
आ नः स्पाहें भेजतना वसव्ये (3), यदीं सुजातं वृषणो वौ अस्ति (4)

[Line 4: There is no imperfectness in any aspect of the riches or felicities. *pashchāt*: from behind, (10.3.3)]

7.56.22: When heroic persons come together with their wrath (1), (for conquering) the mighty persons and the growths of earth (2), then may you be our protectors in the battle against the foes (4), O Maruts, sons of Rudra (3).

सं यत् हनन्त मन्युभिः जनासः शूरा (1), यहीषु ओषधीषु विशु (2),
अधे स्मा नो मरुतो रुद्रियासः (3), त्रातारो भूत् पृतनासु अर्यः (4)

[*sam hananta*: gather together;]

7.56.23: You have rendered abundant aids to our fore-fathers (1). The associated utterances have been praised in ancient times (2). Only the fierce person who is (helped by) the Maruts can overcome foes in the battles (3). Thus he (forefather) becomes the conqueror of plenitude and steeds with the help of Maruts (4).

भूरे चक्र मरुतः पित्र्याणि (1), उवधानि या वः शस्यन्ते पुरा चित् (2),
 मरुद्धिः उग्रः पृतनासु साङ्घार्हा (3), मरुद्धिः इत् सनिता वाजुम् अर्वा (4)
 [sanitā: conqueror, (8.19.9)]

7.56.24: May our hero-son be powerful (1). May he be the scatterer of the powerful foes (2). May we be able to cross the waters to happy worlds (3). May we who belong to you, dwell in our own abode (4).

अस्मे वीरो मरुतः शुष्मी (1), अस्तु जनानां यो असुरो विधर्ता (2),
 अपो येन सुक्षितये तरेम (3), अथ स्वम् ओकौ अभि वः स्याम (4)

[Line 3: It should be understood in a psychological sense. May we cross over the mental and other calamities to a state of happiness.

apo tarema: cross the waters]

7.56.25: Same as (7.34.25).

57. Maruts

Rishi: Vasishthah Maitravarunih

7.57.1: You nourish the fountain

7.57.2: Lead the thoughts to fulfilment

7.57.3: Their all-pervading lustre

7.57.4: Full of gladness towards us

7.57.5: Delighted in deeds well-done

7.57.6: Opulence associated with true words

7.57.7: Come to us with your full protection

Metre: Triṣṭup

7.57.1: You, by the name of Maruts, are sweet and are the lords of sacrifice (1). By your might you rejoice in the yajna (2). You make the wide heaven and earth to tremble (3). You nourish the fountain (4). You who are puissant move everywhere (5).

मध्वो वौ नाम् मारुतं यजत्राः (1), प्र यज्ञेषु शवसा मदन्ति (2), ये रेजयन्ति रोदसी चित् ऊर्वी (3), पिन्वन्ति उत्सु (4), यत् अयासुः उग्राः (5)
[*utsa*: fountain; the upward and downward inner movements, i.e., the aspiration of the devotee (upward move) and the answering grace from above (downward move); the water evaporating as clouds and falling down as rain, (3.26.9)]

7.57.2: Maruts bestow the hidden knowledge on those who praise them (1). They lead the thoughts (of *yajamāna*) to fulfilment (2). May you, who gladden us, be seated on the seat of the vast (3), in your advent at our discovery of knowledge (4).

निचेतारो हि मरुतौ गृणन्ते (1), प्रणेतारो यजमानस्य मन्म (2),
अस्माकम् अद्य विदथेषु (3), बहिः आ वीतयै सदत पिप्रियाणाः (4)
[*vidathe*: in the discovery of knowledge, (3.26.6);
pipriyasva: gladden, (8.11.10), to satisfy, (8.39.9);
nichetārah: hidden knowledge, (10.61.27);]

7.57.3: No other (god) is like these Maruts (in giving) (1). They shine with golden weapons on their bodies (2). With their all-pervading lustre, they illumine the earth and heaven (3). They heighten their common lustre for our good (4).

न एतावत् अन्ये मरुतो यथा इमे (1), भ्राजन्ते रुक्मैः आयुधैः तनूभिः (2),
आ रोदसी विश्वपिशः पिशानाः (3), समानम् अञ्जि अञ्जते शुभे कम् (4)
[*añjyaañjate* (samhita): *añji-añjate*: *añji*: (revealing) light (1.36.13, 5.52.15); *añjate*: manifest, heighten, (1.92.1)]

7.57.4: O Maruts, may that blazing (weapon) of yours be wide apart from us (1), even if we have done any evil act because of our human nature (2). May we not come under your vast (weapon), O Lords of yajna (3). May you be right-minded and full of gladness towards us (4).

ऋधक् सा वौ मरुतो दिद्युत् अस्तु (1), यद् बु आर्गः पुरुषता कराम (2),
मा बुः तस्याम् अपि भूमा यजत्रा (3), अस्मे वौ अस्तु सुमतिः चनिष्ठा (4)
[*chanishtha*: full of gladness, (8.74.8); *rdhak*: wide apart, (10.79.2)]

7.57.5: May the Maruts who are without reproach, pure and purifying (2), be delighted in our well-done deeds (or yajna) (1). O Lords of yajna, protect and increase us with right thinking (3). Increasing us with the plenitude, you nourish us (4).

कृते चिदत्रं मरुतौ रणन्त (1), अनव्यासः शुचयः पावकाः (2),
प्रणौ अवत सुमतिभिः यजत्राः (3), प्र वाजेभिः तिरत पुष्यसे नः (4)
[*pra tirate*: increase us, (1.104.4), (5.48.2)]

7.57.6: May the Maruts who are praised eat the offerings (1,3). They are the leaders with many names (2). May you give the nectar of immortality to our progeny (4). Bring out the felicities and the opulence associated with the true words (5).

उत स्तुतासौ मरुतौ व्यन्तु (1), विश्वेभिः नाम-भिः नरौ (2), हर्वीषि (3),
ददात नो अमृतस्य प्रजायै (4), जिगृत रायः सूनृता मधानि (5)
[*jigrita*: bring out (5.40.11);
nāmabhiḥ: names; strangely it is ‘waters’, for s.]

7.57.7: O Maruts who are glorified (1), come to us the illumined seers, with your full protection in the all-forming labour (yajna) (2). You by your own accord increase us by hundreds (3). Do you protect us always by states of happy being (4).

आ स्तुतासौ मरुतो (1), विश्वं ऊती अच्छा सूरीन् सर्वताता जिगात (2),
 ये नः त्पना शृतिनो वृथयन्ति (3), युधं पात स्वस्तिभिः सदा नः (4)
 [sarvatāta: all-forming labour, (6.2.2)]

58. Maruts

Rishi: Vasiṣṭhah Maitrāvaraṇih

7.58.1: Travel all around

7.58.2: Birth from Rudra

7.58.3: You do not harm creatures in your path

7.58.4: Thousand-fold endurance from you

7.58.5: We expiate for the sins

7.58.6: Perfect hymn

Metre: Trishṭup

7.58.1: Offer your hymns to the host of Maruts who together shower the benefits (1). They are powerful in the seats of heaven (2). By their greatness they pervade the earth and heaven (3). They travel all around heaven undisturbed by the forces of evil (4).

प्र साकुभ्-उक्षे अर्चता गुणाय (1), यो दैव्यस्य धामः तुविष्मान् (2),
 उत क्षोदन्ति रोदसी महित्वा (3), नक्षन्ते नाकं निर्क्षते: अवंशात् (4)

[*nirṛte*: the goddess of evil (everywhere in RV); for s, it is earth; *avamśat*: undisturbed; midworld (S); *nakṣhante*: travel, (10.3.5); *dhāmnaḥ*: seats; abode, (1.87.6); *kṣhodāḥ*: all-pervading, (1.92.12); *kṣhodanti*: pervade, (occurs once);]

7.58.2: O Maruts, your birth is from the impetuous and brilliant (Rudra) (1). You are fierce and marching with an abundance of wrath (2). Your vigour (*ojas*) is great (3). Every one who has the vision of the Sun-world is filled with fear at your universal movement (4).

ज॒नूः चिंद् वो मरुतः त्वे॑ष्येण् (1), भीमा॑सः तुवि॒मन्य॒बो अया॑सः (2),
प्र ये॑ महौ॒भिः ओजे॑सा उत सन्ति॑ (3), विश्वो॑ वो यामन्॑ भयते॑ स्व॒र्दृक् (4)

7.58.3: O Maruts, rejoice in our perfect hymns (2). Establish the vast strength in us who are opulent (1). In your journey, you do not harm the creatures in your path (3). You increase us with the protection of our desirables (4).

बृहद् वयो॑ म॒घवंद॒भ्यो दधात् (1), जुजौ॑ष॒न् इत्॑ म॒रुतः सुषु॒तिं नः (2),
गृतो॑ न अध्वा॑ वि तिराति॑ ज॒न्तुं (3), प्र णः॑ स्पा॒र्हभिः॑ ऊति॒भिः॑ तिरेत (4)

7.58.4: The wise who are protected by you get felicities in hundreds (1). The one with life-energy protected by you gets thousand-fold endurance (2). The king protected by you kills Vṛtra-demon (3). O shakers of all, may your gifts to us increase (4).

युष्मा॑-ऊतो॑ विप्रो॑ मरुतः॑ शतु॒स्वी (1), युष्मोते॑ अवा॑ सहुरिः॑ सहुस्ती (2),
युष्मोतः॑ सु॒म्नाट्॑ उत हृन्ति॑ वृत्रं (3), प्र तद्॑ वो अस्तु॑ धूतयो॑ देष्णम् (4)
[*sahurih*: enduring, (10.83.4); *foe* (S)]

7.58.5: I adore the sons of bounteous Rudra (1). May Maruts eagerly come to us again and again (2). May we expiate for the sins (4), committed against the swift (Maruts) (5), either secretly or openly which causes anger in them (3).

तान्॑ आ रुद्रस्य॑ म॒ीळहुषो॑ विवासे (1), कुवित्॑ नंसन्ते॑ म॒रुतः॑ पुनः॑ नः (2),
यत्॑ स॒स्वता॑ जिहीळि॑रे॑ यदात्॑ आविः (3), अव्॑ तत्॑ एन॑ ईमहे (4), तुराणाम् (5)
[*namsanti*: come with eagerness or grace, (occurs once);
ava īmahe: expiate; *āvih*: openly;
sasvartā: hidden (S); (occurs once);]

7.58.6: The perfect laud has been uttered to the opulent (Maruts) (1). May the Maruts rejoice in this hymn (2). O mighty ones, remove far from us, our enemies (3). Do you protect us always with happy states of being (4).

प्र सा वाचि सुषुतिः मृघोनाम् (1), इदं सूक्तं मरुतौ जुषन्त (2),
 आरात् चित् द्वेषौ वृषणो युयोत (3), यूयं पात् स्वस्तिभिः सदा नः (4)

59. Maruts and Rudra

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

7.59.1: He whom the gods lead

7.59.2: Offers worship to the supreme

7.59.3: Vasiṣṭha respects all the gods in the host

7.59.4: Increases of devotee

7.59.5: Come here to drink the Soma

7.59.6: You never err

7.59.7: Beautiful like blue swans

7.59.8: Your most burning heat

7.59.9: Our offering

7.59.10: You tend the house of sacrifice

7.59.11 You are seers with the outer form of Sun

7.59.12 Tryambaka mantra

Metre: 1,3,5, Br̥hatī; 2,4,6, Satobr̥hatī; 7-8, Triṣṭup;
 9-11, Gāyatrī; 12, Anuṣṭup;

7.59.1: O Agni, Varuṇa, Mitra, Aryaman and Maruts (3), bring peace and bliss to him (4), whom the gods protect in this and this (1), and whom the gods lead (2).

यं त्रायध्व इदमिदं देवासो (1), यं च नयथ (2),

तस्मा अग्ने वरुण मित्र अर्यमन् मरुतः (3), शर्म यच्छत (4)

7.59.2: That worshipper overcomes his foes (2), who is protected by you and worships the gods on appropriate (or auspicious) days (1). He who offers worship to the supreme with great impulsions (impelling forces) (4), increases his habitation (3).

युध्माकं देवा अवसा अहनि प्रिय (1), ईजानः तरति द्विषः (2),
प्र स क्षयं तिरते वि (3), महीः इषो यो वो वराय दाशति (4)

[*varāya*: supreme, (8.84.4)]

kshayasi: to stay, to abide, to possess, to rite, (MW); you rule (10.91.3);

Line 3: increases his mastery over all things or the expertise in all things in his/her domain.]

7.59.3: Vasiṣṭha does not overlook even the lowest among you (1). O Maruts, who are desirous (3), may you all drink together the Soma-delight pressed by us (2).

नहि वं: चरमं चुन वसिष्ठः परिमंसते (1),
अस्माकम् अद्य मरुतः सुते सचा विश्वै पिबत (2), कामिनः (3)

[Line 1: Vasiṣṭha respects all the gods in the group of Maruts, whatever may be their rank.]

7.59.4: Your increasings in battles do no harm to the person (1), who has achieved (his status) with your help, O leaders (2). May your new right thinkings turn towards him (or us) (3). May you who are eager for the drink of Soma come here (4).

नहि वं ऊतिः पृतनासु मधीति (1), यस्मा अराध्वं नरः (2),
अभि व आर्वत् सुमृतिः नवीयसी (3), तूयं यात पिपीषवः (4)

[Line 1: Gods increase their powers in their devotees. However the devotee may not be able to withstand the force given. Hence he may be hurt. Line 1 states that this will not happen to devotees who are directly lead by Maruts.

arādhi: he has achieved, (1.70.7)]

7.59.5: I give these offerings to you, O Maruts (2). May you, with luminous riches, come here graciously (*su*) to drink the Soma-food (1). Do not go elsewhere (3).

ओ षु धृष्टि-राधसो यातन अन्धांसि पीतये (1),
इमा वौं हृव्या मरुतो रे (2), हि कं मो षु अन्यत्र गन्तन (3)

[*ghṛṣhve*: luminous one, (4.2.13)]

7.59.6: May you come and grant us the desirable riches (2). May you be seated on the vast seat (of grass) (1). O Maruts, you never err (3). May you rejoice in the sweet Soma offered here along with the *svāhā* call (4).

आ च नो बृहिः सदत (1), अविता च नः स्पाहार्णि दातवे वसु (2),
अस्त्रेऽधन्तो मरुतः (3), सोम्ये मधौ स्वाहा इह मादयाध्वै (4)

7.59.7: With their bodies hidden, they make themselves beautiful (1), like the blue-backed swans (2). May they descend here (3). May the host of Maruts sit around us (4). May they rejoice in the Soma-sacrifice like the rapturous priests (5).

सस्वः चित् हि तन्व शुभ्ममाना (1), आ हुंसास्तो नीलपृष्ठा (2), अपसन् (3),
विश्वं शधौं अभितौं मा नि षेद् (4), नरो न रुण्वाः सवने मदन्तः (5)

[*narah*: priests; *sasvah*: hidden]

7.59.8: O Maruts (1), slay with your most burning heat him (5), who is of unbearable fury (2), who wants to smite our knowledge, O shining one (3). He wants to use against us the noose of destruction (4).

यो नौ मरुतो (1), अभि दुर्हण्णायुः तिरः (2), चित्तानि वसबो जिघांसति (3),
दुहः पाशान् प्रति स मुचीष्ट (4), तपिष्ठेन हन्मना हन्तना तम् (5)

7.59.9: O Maruts, tormentors (of foes), here is the offering (1). May you take pleasure in this along with your protection, O destroyer of foes (2).

सांतपना इदं हुविः मरुतः (1), तत् जुजुष्टन युष्माक ऊती रिशादसः (2)

7.59.10: O Maruts, come here (2), with your protection, O great givers (4). You tend the house of sacrifice (1). Depart not (from us) (3).

गृहमेधास् (1), आ गत् मरुतो (2), माप्त भूतन् (3), युष्माक् ऊती सुदानवः (4)

7.59.11: O Maruts you are seers, strong in your own strength and have the outer form of Sun (2). We pray (for your presence) in the yajna done here and here (1,3).

इहेह वः (1), स्वतवसः कवयः सूर्यत्वचः (2), यज्ञं मरुत् आ वृणे (3)

[*tvacham*: skin; symbolises the outer form that covers the inner being]

7.59.12: We adore the Father of the three worlds, Trayambaka (1), (whose grace wafts like) fragrance and who is the increaser of fullness and strength (2). May I be detached from the bondage of Death (4), like the cucumber from the shell (3), but not from immortality (5).

ऋग्म्बकं यजामहे (1), सुगन्धिं पुष्टिवर्धनम् (2), उवरुकमिव (3),
बन्धनान् मृत्योः मुक्षीय (4), मामृतात् (5)

[This mantra is in TS (1.8.66.10) and VS (3.6).]

gandha: fragrance; that which supports (*dha*) the rays (*ga*), i.e., grace.

“The rishi aspires towards immortality for himself and for others who have engaged themselves in the inner *yajña*, the *antar-yajña*. He has a claim for immortality as a child of the Gods, a position he has attained not merely by his endeavors but by the benign grace of the Gods themselves. But this high status of immortality cannot be won and retained by any one without a certain elevation and strength of purity; the utmost that human effort can build up in the direction is inadequate. Only the Divine can promote and shape the requisite all-round

strength and fitness. Again desire, want, greed, and lust bring in their train disappointment, grief, unhappiness, disease and ultimately death. And for those that aspire for immortality, there should be nothing in them which clings to its opposite, viz. death and agents of death. He that would share in the high status above has necessarily to be aloof and separate, even while living, from the envelope of ignorance and darkness that characterize the human world. He should be separate from the shell of the agents of death like a cucumber, says the rishi; he should be like the ripe coconut loosened from its shell, say the saints and sages of later times". (MPP)

This mantra is the basis for the passage in the Kāṭha Upanishad (6.17) which speaks of extracting the soul from the body as the fibre from a blade of grass.

As pointed out elsewhere, Brahmanaspati of the Rig Veda, the Brahma deity in the Purāṇa, is the creator by the Word; he speeds the formations of conscious being upward to their supreme goal. For the upward movement of Brahmanaspati's formations, Rudra supplies the force. He is the violent One, intolerant of defects and stumbling, the One of whom alone the Vedic rishis have any fear.

The idea, "that Shiva was a later conception borrowed from the Dravidians and represents a partial conquest of the Vedic religion by the indigenous culture it had invaded", is without support in Veda. There is absolutely no support, archaeology or literary, tradition or otherwise for the so-called Aryan invasion of India in ancient times.]

Section 5: (60-89)

**Sūrya, Mitra-Varuṇa: (60-63), 66; Mitra-Varuṇa: (64-65);
Ashvins (67-74); Uṣha (75-81)**

60. Sūrya, Mitra and Varuṇa Riṣhi: Vasiṣṭhah Maitrāvaraṇih

7.60.1: May we abide in the godhead Sūrya

Mitra-Varuṇa: 2-12

7.60.2: (Sun) beholds the straight and crooked in mortals

7.60.3: Seven shining energies

7.60.4: Ādityās hew out their paths

7.60.5: Separate all the falsehood in us, O Gods

7.60.6: Impulse of a will that has right vision

7.60.7: Lead the ignorant man to the shore of wideness

7.60.8: Our creation and building done in your peace

7.60.9: Form the vast world in Sudāsa

7.60.10: The greatness of your discerning

7.60.11: When one wins right-mindedness

7.60.12: Lead us safe through all calamities

Metre: Triṣṭup

Sūrya: The Divine Sun

Man is beset with endless obscurities of nature and well-nigh lost in the darkness of Ignorance and unconsciousness that surrounds him. But there is in him a soul which refuses to be so imprisoned. It aspires for light, creates openings in its enclosing walls by aspiration and will and pushes in the direction of the spiritual light that is above the prevailing psychological darkness. Following the rays of this supernal light,—refusing to be sidetracked by other lesser attractions— one arrives ultimately at the glorious Sun of Truth, the Divine Sun of which the physical sun on earth is a material symbol.

Sūrya is both the highest Light and the highest truth. The light of the physical solar orb seen is the physical form or body of that Divine Sun. To the Vedic rishis there is only one universal Deva of which all other names are alike forms and cosmic aspects. Sūrya is the symbol of this universal Deva. He is the soul of all that moves and moves not (1.115.1). (1.50.10) declares Sūrya to be the highest Light of all, the Sūrya attained by the rishis. He is the eye of Mitra and Varuṇa, the gods of harmony and vastness (1.115.1). The Sun inside us and Sun outside is covered by darkness, the forces of ignorance. When, by the force of tapas, he wakes up destroying the forces of ignorance, he ascends with his seven shining horses or energies to the utter ocean of the higher existence. He leads us to the Truth and Immortality beyond evil and darkness.

There are 5 complete sūktās to Sūrya and several other mantrās. In this Maṇḍala 7, there are eleven mantrās to Sūrya, spread over Sūktās 60, 62, 63, 66.

The deity Sūrya and the deity Savitṛ are almost identical when the power of light, the observing of all persons is to be emphasized, the name Sūrya is used. When the idea of creation or dynamics comes in, the name Savitṛ is used.

There are no separate mantrās for Savitṛ in this maṇḍala. Recall that the famous Gāyatrī mantra (3.62.10) is addressed to Savitṛ.

Mitra-Varuṇa

Mitra is the lord of love and harmony. Varuṇa is the lord of all oceans, the lord of purity and vastness. Mitra cannot do his work of establishing love and harmony among human beings without the aid of Varuṇa. They are 17 complete sūktās addressed jointly to Mitra-Varuṇa, including three in this maṇḍala, 7.61, 64, 65. There are also sūktās addressed to

Varuṇa only and Mitra only. Sūktās 86-89 are addressed to Varuṇa in this Maṇḍala.

Mitra and Varuṇa are seers, they see into the beyond and know what is preparing and what should be effected now. They manifest in a variety of ways, in a number of faculties, e.g. inspiration, intuition, revelation etc., in the seeker, imparting their purity, vastitude, joy and harmony to all his movements. They are not confined to the narrow formations of his sense-mind and ego; the home that they create for themselves in his being is wide and large. In that freedom, in that large and far-seeing vision, they forge for him an infallible discernment between truth and untruth, the pure and the mixed, that does effortlessly the great work of organising the Truth in the being.

The object of Mitra and Varuṇa at work in the seeker is to establish in him the unimpeded workings of Truth. The means they employ to achieve their objective are themselves derived from Truth, wherever they get entry—in whichever part—there they increase the content of Truth. Their horizons in man touch the Truth. All limitations of mind and power are eliminated. And thus they build up for man a boundless, self-effectuating power of Truth.

To achieve a luminous consciousness in the mind, the help of Mitra, the God of Harmony and Joy, and Varuṇa, the Lord of Purity and Vastness, are indispensable. For the workings of the mind are constantly interfered with by the vitiating elements of desire, preference and wrong judgement; there is a lack of coherence and harmony between movement and movement; there is a heavy limitation imposed by the nature of the senses through which the mind feeds itself. Besides there are influences in the world that stand against the full development of the mind in the direction of Truth. To stall all these is invoked the aid of Varuṇa, the Lord of Vastness and

Purity, who breaks down the barriers that limit and eliminate the clinging impurities, of Mitra who works in the purity of Varuṇa to establish his harmonies and joys of happy relations, building up a spontaneous discernment between right and wrong. All mental disharmonies and wrong movements are converted and a harmonious, wide, right action of thought is accomplished.

7.60.1: O Sun, (making all) blameless in your rising today (1), you have declared the truth to Mitra and Varuṇa (2). May we abide in the godhead, dear to you, O Aditi (3), and dear to you, Aryaman in all our speaking (4).

यद्य सूर्यं ब्रवो अनागा उद्यन् (1), मित्राय वरुणाय सत्यम् (2),
वृयं देवत्र अदिते स्याम् (3), तव प्रियासो अर्यमन् गृणन्तः (4)

[Line 1: Same idea is explicitly stated in (4.12.4). “If we have done any evil against you in our human movements of ignorance, make us wholly sinless or blameless before Aditi.”

Mitra: Lord of love; Varuṇa: Lord of purity;

Aditi: Mother Infinite; Aryaman: Lord of strength;

anāgā: blameless, sinless;

The translation of this hymn is based on the work of (SA, sv), pp. 536-537.]

7.60.2: O Mitra, O Varuṇa, this is he that sees for the soul (1), the sun that rises over earth and heaven in the pervading wideness (2). He guards all that is in motion and all that is in stable (3). He beholds the straight things and the crooked in mortals (4).

एष स्य मित्रावरुणा नृचक्षा (1), उभे उदैति सूर्योऽभि ज्मन् (2),
विश्वस्य स्थातुः जगतश्च गोपा (3), क्रुजु मर्तेषु वृजिना च पश्यन् (4)

[*ubha*: two, earth and heaven; *abhijman*: pervading wideness;]

7.60.3: This bright one has yoked today seven shining energies in the world of achievements (1). They, the virile powers, bear the Sun on in their clarity (2). He beholds the homes of the soul (Mitra-Varuṇa) and the places of its birth (3,5), like a herdsman who watches over the herd (4).

अयुक्तं सप्तं हुरितः सधस्थाद् (1), या ईं वहन्ति सूर्यं घृताचीः (2),
धामानि मित्रावरुणा युवाकुः सं (3), यो युथेब् (4), जनिमानि च एते (5)

[Line 3: SA renders Mitra-Varuṇa as the soul since they are the fathers of rishi Vasishtha. *samchaṣṭe*: beholds; *yuvākuḥ*: virile, (1.17.4)]

7.60.4: Upward rise your honeyed satisfactions (1); for our Sun has climbed into the ocean of pure light (2). For him the Adityās (children of the infinite) hew out their paths (3); even Mitra, Varuṇa and Aryaman (hew out the path) in one harmony (4).

उद् वां पृक्षासो मधुमन्तो अस्युः (1), आ सूर्योँ अरुहत् शुक्रम् अर्णः (2),
यस्मा आदित्या अध्वनो रदन्ति (3), मित्रो अर्यमा वरुणः सजोषाः (4)

7.60.5: Mitra, Varuṇa and Aryaman (2), are conscious of the much falsehood in the world (1,3). They grow in the house of truth (4); they are strong and invincible sons of infinity (5),

इमे चेतारो अनृतस्य भूरेः (1), मित्रो अर्यमा वरुणो (2), हि सन्ति (3),
इम कृतस्य वावृधुः दुरोणे (4), शग्मासः पुत्रा अदितेः अदब्धाः (5)

7.60.6: Mitra and Varuṇa are hard to repress (1); by their discernings they give knowledge to him who has no knowledge (2). They bring to him their impulses of a will that has right vision (3). They lead him by a good path beyond the evil (4).

इमे मित्रो वरुणो दूलभासो (1), अचेतसं चित् चितयन्ति दक्षैः (2),
अपि क्रतुं सुचेतसं वतन्तः (3), तिरः चित् अंहः सुपथा नयन्ति (4)

7.60.7: With sleepless eyes, they in heaven (1), see and know the man in the earth who is ignorant and lead him (2). In his forward faring he comes to the fathomless pit in the river (3); yet they shall bear him to the other shore of wideness (4).

इमे दिवो अनिमिषा (1), पृथिव्याः चिकित्वांसौ अचेतसं नयन्ति (2),
प्रब्राजे चित् नद्यो ग्राघम् अस्ति (3), पारं नौ अस्य विष्प्रितस्य पर्षन् (4)

7.60.8: The peace and the protection and happiness which Aditi (1), Mitra and Varuṇa, give to the servant of yajna (*sudāsa*) (2), in that let us found all our creation and building (3). Let us do no violence to the godhead (4), O who are swift to the journey (5).

यद् गोपावत् अदितिः शर्म भुद्रं (1), मित्रो यच्छन्ति वरुणः सुदासे (2),
तस्मिन् आ तोकं तनयं दधाना (3), मा कर्म देवहेळनं (4), तुरासः (5)

[*toka tanaya*: creation and building;

Line 5: the epithet is used for several gods, Agni in (1.68.5) etc.]

7.60.9: He whom Varuṇa upholds (2), puts the hurters away from his altar by the powers of sacrifice (1). O Aryaman, cut away from Sudāsa the hurt and division (3), and form in him that vast other world (*uloka*), O giver of abundance (4).

अव वेदिं होत्राभिः यजेत् रिपः (1), काः चिद् वरुणध्रुतः सः (2),
परि द्वेषोभिः अर्यमा वृणक्तु (3), उरु सुदासे वृषणा उ लोकम् (4)

[*pari vṛṇakti*: cut away; *vṛṣhṇa*: giver of abundance]

7.60.10: A blazing strength and a world of illumination is the coming together of these godheads (1), and they overcome (the foes) by their approaching force which is near (or is hidden) (2). We quiver with the fear of your might (3). Set us at ease with the greatness of your discerning (4).

सूर्वः चित् हि सं-क्रृतिः त्वेषि (1), एषाम् अपीच्यैन् सहसा सहन्ते (2),
 युष्मद् भिया वृषणो रेजमाना (3), दक्षस्य चित् महिना मृक्ता नः (4)
 [apīchyam: secret, hidden, (8.39.6), (10.12.8)]

7.60.11: When a man by sacrifice wins right-mindedness (1), in the getting of plenitude and in the conquest of the supreme felicity (2), the strong warriors (*arya*), the lords of treasure (*maghvānah*) cling to his heart of emotion (3). They form there the vast for his dwelling-place making it of perfect temper (4).

यो ब्रह्मणे सुमतिम् आयजाते (1), वाजस्य सातौ परमस्य रायः (2),
 सीक्षन्त मन्युं मधवानो अर्थ (3), उरु क्षयाय चक्रिरे सुधातु (4)

[sikṣhanta: cling; manyu: heart of emotion; *arya*: strong warriors; *uru*: vast; manyum: heart of emotion; *sudhātu*: of perfect temper, (occurs once)]

7.60.12: For you we have made in front (1), this work of the divine representatives (Mitra, Varuṇa) of the yajna (2). Lead us safe through all difficult places (3). Protect us always with constant felicities (4).

इयं दैव पुरोहितिः युवभ्यां (1), यज्ञेषु मित्रावरुणौ अकारि (2),
 विश्वानि दुर्गा पिपृतं तिरो नौ (3), यूयं पात स्वस्तिभिः सदा नः (4)

61. Sūrya, Mitra and Varuṇa

Rishi: Vasiṣṭhah Maitrāvaraṇih

7.61.1: Sun becomes conscious of the intention of mortals

7.61.2: You fill our years with your will of works

7.61.3: Protect all with unwinking eye

7.61.4: Domains of Mitra-Varuṇa

7.61.5: Truths occult exist not for the ignorant

7.61.6: Take joy in the works of soul-thoughts

7.61.7: Take us across calamities

Metre: Triṣṭup

[In this sūkta of 7 mantrās, the first one is to Sūrya and other six to Mitra-Varuṇa.]

7.61.1: Sun rises up, having fair front, and spreads (his light) (2). He makes us have the vision of Mitra and Varuṇa (1). He beholds all beings (3), and becomes conscious of intention of mortals (4).

उद् वां चक्षुर्बरुण (1), सुप्रतीकं देवयौ एति सूर्यः ततुन्वान् (2),
अभियो विश्वा भुवनानि चष्टे (3), स मन्युं मत्येषु आ चिकेत (4)

[*chakṣuh*: usual meaning eye. Its meaning here is 'vision' as indicated by ks in his note on (1.115.1).]

Line 1: When Sun rises, he also brings to our vision the power of love (Mitra) and power of purity (Varuna).

manyu: intention; the meaning of 'wrath' is inappropriate]

7.61.2: To you Mitra-Varuṇa, the possessors of truth (1), who are heard afar, the illumined seer sends forward (*pra*) his hymns of praise (2). O doers of good deeds, you increase (the powers of) the mantrās (3). By your will of works, may you fill our years (with benefits) (4).

प्र वां स मित्रावरुणौ कृतावा (1), विप्रो मन्मानि दीर्घश्रुत् ईर्यति (2),
यस्य ब्रह्माणि सुक्रतू अवाथ् (3), आ यत् क्रत्वा न शरदः पूणैर्ये (4)

[Line 2: *dirghashrut*: see note in (7.16.8)]

7.61.3: O Mitra-Varuṇa, you have exceeded (*pra*) the wide earth (1), and the great and mighty heaven (2). You have placed your spies in the growths of earth and peoples (4). They go separately (5). You protect (all) with unwinking eye (6), O bounteous ones (3).

प्र उरोः मित्रावरुणा पृथिव्याः (1), प्र दिव कृष्वाद् वृहतः (2), सुदानू (3),
स्पश्चो दधाये ओषधीषु विक्षु (4), कर्धक् यतो (5), अनिमिषं रक्षमाणा (6)

7.61.4: I will praise the domains (or lustres) of Mitra and Varuṇa (1). Their force presses apart the two worlds with might (2). May the non-sacrificers pass their months as men without hero-force (3). May he whose heart is set on sacrifice extend his strength (4).

शंसा मि॒त्रस्यु॒ बरुणस्यु॒ धाम् (1), शुष्मो॒ रोदसी॒ बद्धे॒ महि॒त्वा (2),
अयु॒न्॒ मासा॒ अय॒ज्वना॒म्॒ अ॒वीरा॒ः (3), प्र॒ यज्ञमन्मा॒ वृ॒जन॒॑ तिराते॒ (4)

[*dhāma*: lustre, (6.2.9); domain (4.5.4); *vṛjana*: strength; *avīrāḥ*: men without hero-force, (7.4.6)]

7.61.5: O wise and mighty (1), in these (non-sacrificers), there is not the wonder nor the occult power (2). The harms of things cling to the falsehoods of mortals (3). The truths occult exist not for the ignorant (4).

अमूरा॒ विश्वा॒ वृ॒ष्णौ॒ (1), इ॒मा॒ वां॒ न॒ या॒सु॒ चि॒त्रं॒ दह॒शे॒ न॒ यक्षम्॒ (2),
दुहः॒ सचन्ते॒ अनृता॒ जनानां॒ (3), न॒ वाँ॒ नियानि॒ अ॒चितै॒ अभूवन्॒ (4)

[*druhah*: doer of harm, one who betrays; *chitra*: wonder; *yakṣham*: occult power, (4.3.13); *nīyāni*: secrets, occult truths; Line 2: in these: in these non-sacrificers or non-givers described in verse 4.

Line 4: The world that we live in and see around us is not the whole of the universe. Things, forms, events are not entirely what they appear to be. Behind the seen there is much that is unseen; looming over the patent is the occult. Physical Nature is only a front behind which there is a whole world or series of worlds, each less gross and more subtle than the others, a vast organization with its own laws, process and movements. In fact what happens on the material plane is a result of workings on these other, occult planes of existence. But this occult side of life is not open to the physical eye blinded by ignorance. One has to awake in knowledge, develop the inner vision, before one comes to know the truths of the occult order of things.]

7.61.6: With prostrations of surrender I will consecrate for you the sacrifice (1). Being oppressed, we invoke you two, Mitra-Varuṇa (2). (These) new thoughts are brought forward (*pra*) for the hymn to you (3). May you take joy in works of soul-thoughts (4).

समु वां यज्ञं महयं नमोभिः (१), हुवे वाँ मित्रावरुणा सबाधः (२),
प्र वां मन्मानि कृचसे नवानि (३), कृतानि ब्रह्म जुजुषन् इमानि (४)

[*samu mahayam*: to consecrate, offer with worship;]

7.61.7: O Mitra-Varuṇa, formed has been (2), this hymn and is placed in your front in the pilgrim-rite, O gods (1). Take us across all calamities (3). Do you protect us always with states of happy being (4).

इयं दैव पुरोहितिः युवभ्याँ यज्ञेषु (१), मित्रावरुणौ अकारि (२),
विश्वानि दुर्गा पिपृतं तिरो नौ (३), यूयं पात स्वस्तिभिः सदा नः (४)

[*akāri*: has been formed, (4.6.11); *puru-hitiḥ*: placed in front]

62. Sūrya, Mitra and Varuṇa

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

7.62.1: Doer of perfect deeds

7.62.2: Declare us to be free of sin

7.62.3: Healing powers in thousands

7.62.4: Wrath of Varuṇa

7.62.5: We live by your grace

7.62.6: Let our paths be fair and easy to traverse

Metre: Triṣṭup

[The first two mantrās are for Sūrya.]

7.62.1: Sūrya spreads upwards his vast and numerous rays (1). (He also spreads them) over all the births of the human beings (2). He is seen by all shining in the heaven (3). He is created by the supreme will (4). For the doers of work, he has become one who does perfect deeds (5).

उत् सूर्यो बृहत् अर्चांषि अश्रेत् पुरु (1), विश्वा जनिम् मानुषाणाम् (2),
समो दिवा दद्वशे रोचमानः (3), क्रत्वा कृतः (4), सुकृतः कृतृभिः भूत् (5)

[Line 2: The meaning is that the birth of a human being is possible only by the power of the spiritual Sun.

kartṛbhiḥ: doers of work *sukrataḥ:* doer of perfect deeds;]

7.62.2: O Sūrya, may you rise up and come in our front (1), along with the stoma hymns and the journeyings of your white horse (2). Declare us to be free of sin to Mitra, Varuṇa (3), and Aryaman and Agni (4).

स सूर्य प्रति पुरो न उद् गा (1), एभिः स्तोमैभिः एतशेभिः एवैः (2),
प्र नौ मित्राय वरुणाय बोचो अनांगसो (3), अर्यम्णे अग्नये च (4)

[Sūrya sees and knows everything. The other gods accept his judgement regarding us. See lines 3,4 in (7.62.4).

etasha: white horse, (6.15.5);

evaiḥ: journeys (4.2.12), gallopings (10.6.6)]

7.62.3: Mitra, Varuṇa and Agni are the possessors of truth (2). May they, the healing forces, give us (the healing powers) in thousands (1). May the gods of delight bring us the highest illuminations (3). May the gods who are praised by us fulfill all our desires (4).

वि नः सुहस्रं शुरुधो रदन्तु (1), ऋतावानो वरुणो मित्रो अग्निः (2),
यच्छन्तु चन्द्रा उपमं नौ अर्कम् (3), आ नः कामं पूरन्तु स्तवानाः (4)

[*arka:* ray, (3.26.7), illuminations (6.4.6), songs of illumination (5.5.4); (food for S);

upāmam: highest, (5.3.3); *shurudhah:* healing forces, (10.122.1);]

7.62.4: O Heaven and earth, who are infinite, protect us (1). O mighty powers, your perfect births are well-known (2). May we not incur the wrath of Varuṇa and of Vāyu (3), and also of Mitra, who is the beloved of all persons (4).

या॒बा॒भूमी॑ अदि॒ते॑ त्रासी॒थां॑ नो॑ (1), ये॑ वा॑ जङ्गु॑ः॒ सु॒जनि॒मान॑ ऋष्वे॑ (2),
मा॑ हैळे॑ भू॒म वरुणस्य॑ वा॒योः॑ (3), मा॑ मि॒त्रस्य॑ प्रि॒यतमस्य॑ नृ॒णाम्॑ (4)

7.62.5: O Strong One, spread wide your arms (with your increasings) so that we may live (1); fertilize for us the paths of Ray-Cows with light or clarities (2). May our people hear (your greatness), O youthful ones (3). O Mitra and Varuṇa, may you listen (*shrutam*) to these calls of ours (4).

प्र॑ बा॒हवा॑ सि॒सृतं॑ जी॒वसै॑ न॑ (1), आ॑ नो॑ गव्यू॒तिम्॑ उक्षतं॑ धृतेन॑ (2),
आ॑ नो॑ जनै॑ श्रवयतं॑ युवाना॑ (3), श्रुतं॑ मै॑ मित्रावरुणा॑ हवेमा॑ (4)

[Also in TS (1.8.22.9); *ghṛta*: light, clarities; *gavyūti*: path of Ray-cows, (10.80.6);

The idea is that Mitra and Varuṇa should come to us to make us lead a better life. They are requested to impregnate the paths of our life with clarities so that we may proceed forward clearly.

Line 2 here is similar to a part of (3.62.16) due to Vishyāmitra.]

7.62.6: Now may Mitra, Varuṇa, and Aryaman (1), grant the supreme good to us ourselves and to our creations (2). Let all our paths be fair and easy to traverse (3). Do you protect us evermore with states of happy being (4).

नू॑ मि॒त्रो॑ वरुणो॑ अर्यमा॑ (1), नः॑ त्मनै॑ तो॒काय॑ वरिवो॑ दधन्तु॑ (2),
सुगा॑ नो॑ विश्वा॑ सु॒पथानि॑ सन्तु॑ (3), यू॑यं॑ पात॑ स्व॒स्तिभिः॑ सदा॑ नः॑ (4)

[Mitra, Varuṇa, Bhaga and Aryaman are the four great and active solar powers. They are respectively lord of luminous harmony, lord of pure wideness, divine enjoyment and exalted power.]

63. Sūrya, Mitra-Varuṇa

Rishi: Vasiṣṭhaḥ Maitrāvaraṇih

- 7.63.1: Sūrya is the delight of perfection for all
- 7.63.2: Great ocean of the light of intuition
- 7.63.3: This god Savitṛ satisfies our desires
- 7.63.4: Impelled by Sun, all perform assigned works
- 7.63.5: Immortals have made a way for him

Metre: Triṣṭup

7.63.1: He rises up, felicitous and all-seeing (1). Sūrya is the delight of perfection for all human beings (2). He makes all have the vision of Mitra and Varuṇa (3). He completely scatters the darkness and ignorance spread out like a skin (4).

उद्दैति सुभगो विश्वचक्षा: (1), साधारणः सूर्यो मानुषाणाम् (2),
चक्षुः मित्रस्य वरुणस्य देवः (3), चर्मेऽव्ययः समविव्यक्त तमांसि. (4)

[*sādharaṇam*: delight (*raṇam*) of perfection (*sādhu*)]

7.63.2: Up rises the rouser of the people (1). (There is) the great flood of the light of intuition of Sūrya (2). He desires to turn the wheel common to all (3). Etāsha, yoked to the car, draws along (the wheel) (4).

उद्दैति प्रसवीता जनानां (1), महान् केतुः अर्णवः सूर्यस्य (2),
समानं चक्रं परि-आविवृत्सन् (3), यदेतशो वहति धूर्षु युक्तः (4)

[*arṇavah*: flood; as in *arṇa* in (1.3.12); ray of intuition, (3.2.3);]

7.63.3: Shining forth, from the lap of the dawns (1), he rises and is delighted by the adoration (of singers) (2). This god Savitṛ satisfies our desires (3). He limits not the lustres that is common to all (4).

विभ्राजमान उषसाम् उपस्थात् (1), रेखैः उदैति अनुमद्यमानः (2),
एष मैं देवः संविता चच्छन्द् (3), यः समानं न प्रमिनाति धाम (4)

[*chachchhanda*: satisfies desires (S), (occurs only once);
dhāma: lustres, (6.2.9); *udeti*: rises;]

7.63.4: The golden (Sun), wide-seeing rises from the heaven (1). Blazing, he crosses into the good which is far-away (2). Now all persons impelled by the Sun, proceed forward (3), and perform the assigned works (4).

दिवो रुक्म उरुचक्षा उदैति (1), दूरेर्थः तुरणिः भ्राजमानः (2),
नूनं जनाः सूर्येण प्रसूता अयन् (3), अर्थानि कृणवन् अपांसि (4)

7.63.5: Since the immortals have made a way for him (1), he follows his path like a flying eagle (2). When the sun has risen (3), may we worship you with the prostration of surrender (4), along with offerings to you two, O Mitra-Varuṇa (5).

यत्रा चक्रः अमृता गतुम् अस्मै (1), इयेनो न दीयन् अन्वेति पाठः (2),
प्रति वां सूर उदिते (3), विधेम नमोभिः (4), मित्रावरुणा उत हव्यैः (5)

7.63.6: Same as (7.62.6)

64. Mitra and Varuṇa

Rishi: Vasiṣṭhaḥ Maitrāvaraṇiḥ

7.64.1: You give a shape to mental clarity

7.64.2: Send down to us the goddess Ilā and the rain

7.64.3: Lead us to That by perfect paths

7.64.4: Fashion a chariot by mind

7.64.5: Bring out multiple powers of mind by stoma

Metre: Triṣṭup

7.64.1: You are the masters of the earth, mid-world and heaven (1). You give a form (or shape) to the (mental) clarity (2). May Varuṇa, the king of happy worlds take pleasure in our offering (3,5). May Mitra and Aryaman of perfect birth (do so) (4).

दिवि क्षयन्ता रजसः पृथिव्यां (1), प्र वाँ घृतस्य निर्णिजो ददीरन् (2),
हृव्यं नौ (3), मित्रो अर्यमा सुजातो (4), राजा सुक्षत्रो वरुणो जुषन्त (5)

[*nirṇijah*: *nihnijah*: shape, form, (8.19.23);

sujātāḥ: of perfect birth, (7.1.15), (5.6.2)

Aryamān: deity of exalted power;]

7.64.2: Mitra and Varuṇa are the shining kings and the guardians of the great truth (1). (May they), strong warriors, lords of the ocean, come down in our front (2). O Mitra and Varuṇa, generous givers, send down to us (goddess) Ilā (3,5), and even the rain of heaven (4).

आ राजाना मह ऋतस्य गोपा (1), सिन्धुपती क्षत्रिया यातम् अर्बाक् (2),
इळौ नो मित्रावरुणोत (3), वृष्टिमव दिव (4), इन्वतं जीरदानू (5)

[*maha rtasya*: the great truth; the truth of the Mahas, the fourth plane; *īlā*: goddess of revelation;]

7.64.3: May the gods and masters Mitra, Varuṇa and Aryaman (1), lead us along the perfect paths to That (*tat*) (2). Since Āryaman (*ariḥ*) is declared to be the perfect donor (3), may we enjoy in our impulsions along with the protecting gods (4).

मित्रः तन्मो वरुणो देवो अर्यः (1), प्र साधिष्ठेभिः पथिभिः नयन्तु (2),
ब्रवद् यथा न आत् अरिः सुदास (3), इषा मंदेम सह देवगोपाः (4)

[*sudāsa*: perfect giver (S); *aryāḥ*: nobles, masters, warriors;
sādhiṣṭhebhīḥ: perfect, complete, (1.58.1)]

7.64.4: O kings Mitra and Varuṇa, anoint that person with mental clarity (3), and satisfy him with a happy abode (4), who fashions a chariot for you by his mind (1), and makes the supporting high raised (paths) by his thoughts (2).

यो वां गर्त मनसा तक्षत् (1), एतम् ऊर्ध्वा धीतिं कृणवद् धारयत् च (2),
उक्षेथाँ मित्रावरुणा घृतेन ता राजाना (3), सुक्षितीः तर्पयेथाम् (4)

[*ūrdhvam*: high raised, high uplifted, (1.36.14), (10.70.1)]

7.64.5: For you, Mitra and Varuṇa and to Aryaman, this affirming laud (1), which is like pure Soma delight has been set to motion like Vāyu (2). Foster the thoughts (3). Bring out the multiple powers of the mind (4). Do you protect us always with states of happy being (5).

एष स्तोमे बरुण मित्रं तुभ्यं (1), सोमः शुक्रो न वायवै अयामि (2),
अविष्टुं धियो (3), जिगृतं पुरंधीः (4), यूयं पात स्वस्तिभिः सदा नः (5)

[Lines 3,4 same as a part of (4.50.11); *vāyave*: the ever-moving Aryaman (S); *avishṭam*: foster; *ayāmi*: set in motion, (6.11.5); *puramdhī*: mind's multiple powers, (10.30.1); *jigṛtam*: bring out, (7.97.9)]

65. Mitra and Varuṇa

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

7.65.1: Victorious against forces of ignorance

7.65.2: Energise our dwellings

7.65.3: Bridge over falsehood

7.65.4: Fill persons with beautiful streams of energies

Metre: Triṣṭup

7.65.1: When the Sun has arisen (1), I invoke by hymns Mitra and Varuṇa who have purified judgement (2). Their might which is imperishable and supreme (3), is victorious in all conflicts against the forces of ignorance (4).

प्रति वां सूर उदिते (1), सूक्तैः मित्रं हुवे बरुणं पूतदक्षम् (2),
ययोः असुर्यम् अक्षितं ज्येष्ठं (3), विश्वस्य यामन् आचिता जिगृतु (4)

[*yāman*: battles, (6.15.5); *pūtadakṣham*: purified judgement, (1.2.7)]

7.65.2: They (Mitra and Varuṇa), who are mighty are the masters amidst the gods (1). They energise our dwelling places (2). O Mitra and Varuṇa, may we attain you (3). May you nourish us whether you are in heaven (or earth), whether it is day (or night) (4).

ता हि देवानाम् असुरा तौ अर्या (1), ता नः क्षितीः करतम् ऊर्जयन्तीः (2),
अश्याम् मित्रावरुणा वृथं वां (3), द्यावा च यत्र पीपयन् अहा च (4)

[*ūrjayantī*: energised, (3.7.4); *aryāḥ*: masters, (1.70.1)]

7.65.3: You hold many cords of bondage (1). You are the bridge over the falsehood (2). (You) are hard to approach for the enemy of the mortal (3). O Mitra and Varuṇa, by your path of truth (4), may we cross over the calamities just as the boats (cross) the waters (5).

ता भूरिपाशौ (1), अनृतस्य सेतू (2), दुः-अत्येतू रिपवे मत्याय (3),
ऋतस्य मित्रावरुणा पथा (4), वाम् अपो न नावा दुरिता तरेम (5)

[The bridge over falsehood uses only the path of truth.

There are at least ten mantrās in RV where the analogy of boat travel is used to cross calamities.]

7.65.4: O Mitra-Varuṇa, come to (our yajna with) beloved offerings (1), having light (or clarity), wide pasture of Ray-cows, and sprinkled with the words of revelation (2). Who here can present you with such excellent offerings (3)? Fill the people full with the beautiful stream of energies (water) (4).

आ नौ मित्रावरुणा हृव्य-जुष्टिं (1), घृतैः गव्यूतिम् उक्षतम् इळाभिः (2),
प्रति वाम् अत्र वरमा (3), जनाय पृणीतम् उद्नो दिव्यस्य चारोः (4)

[*juṣṭim*: beloved; *pratitam*: fill full, (5.5.5); *gavyūti*: wide pasture of Ray-cows, (5.66.3); stall of Ray-cows (1.25.16);
udna: waters, (1.112.12);]

7.65.5: Same as (7.64.5)

66. Ādityās, Mitra, Varuṇa and Sūrya

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

Mitra-Varuṇa: 1-3

- 7.66.1: They have many births**
- 7.66.2: Perfect in discernment**
- 7.66.3: They perfect the thoughts of adorers**

Ādityās: 4-13

- 7.66.4: They bring the desirables**
- 7.66.5: Purification from sin**
- 7.66.6: Self-rulers (*svarāt*)**
- 7.66.7: Destroyers of foes**
- 7.66.8: Might which does not harm good persons**
- 7.66.9: O Mitra-Varuṇa, may we be yours**
- 7.66.10: You have laboured out the three discoveries of knowledge**
- 7.66.11: Established year, month, yajna and riks**
- 7.66.12: We meditate with hymns on you**
- 7.66.13: Born of truth and increasers of truth**

Sūrya: 14-16

- 7.66.14: Beautiful Sun rises**
- 7.66.15: Lord of what moves and what stands still**
- 7.66.16: May we see for a hundred autumns**

Mitra-Varuṇa: 17-19

- 7.66.17: Inviolable Varuṇa and luminous Mitra**
 - 7.66.18: You destroy foes on all sides**
 - 7.66.19: Take pleasure in our offerings**
- Metre: 1-9, 17-19, Gāyatrī; 10, 12, 14, Br̥hatī; 11, 13, 15, Satobr̥hatī (12/8/12/8); 16, Purauṣhṇik (12/8/8);**

7.66.1: May this happy affirming laud (*stoma*) (accompanied) with our obeisance approach you (2), Mitra-Varuṇa who have many births (1,3).

प्र मि॒त्र्योः वरुण्योः (1), स्तोमो न एतु शूष्टः नमस्वान् (2), तुविजातयोः (3)

7.66.2: The gods uphold them who are perfect in discernment, with Dakṣha as their father (1), mighty and great (2).

या धारयन्त देवाः (1), सुदक्षा दक्षपितरा (2), असुर्योऽप्रमहसा (3)

[*sudakṣhah*: perfect in discernment, (5.11.1)]

7.66.3: Mitra and Varuṇa are the protectors of our bodies and dwellings (1). May they perfect the thoughts of the adorers (2).

ता नः स्ति॒पा तनूपा वरुण (1), जरितूणाम् मि॒त्रं साध्यतं धियः (2)

[The next 10 mantrās adore the four great solar deities, Mitra, Varuṇa, Bhaga and Aryaman.]

7.66.4: When the sun rises today (1), may Mitra who is blameless, Aryama, Savitṛ and Bhaga bring forth for us the things (of our desires) (2).

यदूद्य सूर् उदि॒ते (1), अनांगा मि॒त्रो अर्यमा सुवाति॒ सवि॒ता भगः (2)

[*suvāti*: brings forth, (5.42.3)]

7.66.5: O lavish givers, you are protectors of our dwelling when we are in the march (1). You purify us from sin (2).

सुप्रावीः अस्तु स क्ष्यः प्र नु यामन् सुदानवः (1), ये नो अंहौ अति॒पिप्रति॒ (2)

7.66.6: They are self-rulers (1). The great kings have mastery (3), over the law of workings of the invincible (mother) Aditi (2).

उत स्वराजो (1), अदितिः अदब्धस्य ब्रूतस्य ये (2), महो राजान ईशते (3)

[*iśhate*: have mastery, (1.36.16); *svarāja*: self-ruler, (1.36.7)]

7.66.7: When the sun has risen (1), I proclaim Mitra, Varuṇa (2), and Aryaman, as the destroyer of foes (3).

प्रति वां सूर उदिते (1), मित्रं गृणीषे बरुणम् (2), अर्यमणै रिशादसम् (3)
[gr̥nīshe: I proclaim, (7.6.4)]

7.66.8: May these thoughts along with golden riches (1), result in the might which does not harm (2). May it win purity for the sages (3).

राया हिरण्यया मतिः इयम् (1), अवृकाय् शब्दसे (2), इयं विप्रा मेधसातये (3)
[matiḥ: thoughts, (10.6.5); vṛka: wolf (that which tears);
avṛka: that which does not tear or harm; untorn, (6.4.4);
medhasātaye: (alt.) for the getting of sacrifices, (8.40.2);
winning of purity, (8.71.5)]

7.66.9: O Divine Varuṇa, may we be yours (1). O Mitra, may we be yours along with the illumined seers (2). We meditate on the impulsion and the Sun-world (3).

ते स्याम देव बरुण् (1), ते मित्र सूरिभिः सह (2), इषं स्वश्च धीमहि (3)
[svah: Sun-world, (7.10.2)]

7.66.10: You (Ādityās) are many, (are the) eyes of the Sun (1), Agni-tongued and increasers of truth (2). By thinkings, you have laboured out the three discoveries of knowledge (3), and all the encompassing things (3).

ब्रह्मः सूरचक्षसो (1), अग्निजिह्वा क्रंतवृधः (2),
त्रीणि ये येमुः विद्यानि धीतिभिः (3), विश्वानि परिभूतिभिः (4)

[paribhūh: encompassing, (10.12.2); paribhūtibhiḥ (occurs once);

yemuḥ: laboured out, (4.2.14)]

7.66.11: They (Ādityās) have established the year, the month, the day, the yajna, the night and the ḍak mantrās (1). The kings Varuṇa, Mitra and Aryama enjoy unrivalled might (2).

वि ये दुधुः शरदं मासम् आत् अहः यज्ञम् अकुं चात् क्रचम् (1),
अनाप्य वर्णो मित्रो अर्यमा क्षत्रं राजान् आशत् (2)

7.66.12: Today at sunrise we meditate on you with hymns (1). O Varuṇa, Mitra, Aryama, observe us (2). You are the charioteers of truth (3).

तद् वौं अद्य मनामहे सूक्तैः सूर उदिते (1),
यत् ओहते वर्णो मित्रो अर्यमा (2), यूयम् कृतस्य रथ्यः (3)

[*ohate*: observe, (8.40.11); carry, (7.16.11);
manāmahe: we meditate, (5.13.2)]

7.66.13: (O Ādityās), you are the possessors of truth, born of truth and increasers of truth (1). (You are) fierce and the enemies of persons of falsehood (2). O leaders, may we be in the blissful state with most-auspicious dwellings (granted by) you (3), along with other illumined sages (4).

कृतावान् कृतजाता कृतावृद्धौ (1), घोरासौ अनृतद्विषः (2),
तेषां वः सुम्भे सुच्छर्दिः तमे नरः स्याम् (3), ये च सूरयः (4)

[*chhardi*: house, (6.15.3); *suchchhardi-tama*: occurs once]

Sūrya: (14-16)

7.66.14: Up rises the beautiful body (of Sun) (1), on the near margin of the heaven (2). The divine steed bears the Sun fast (3), so that the Sun can be seen well by everyone (4).

उदु त्यद् दर्शतं वर्णः (1), दिव एति प्रतिहुरे (2),
यत् ई आशुः बहति देव एतशो (3), विश्वस्मै चक्षसे अरम् (4)

[*etasha*: steed of Sun; *āshu*: swift; *aram*: well]

7.66.15: (Sūrya) is the lord of what moves and what stands still (2). He shines on all the worlds equally (3), crest by crest (1). For the sake of right movement, the seven sisters (4), bear the Sun in the luminous car (5).

शीर्ष्णः शीर्ष्णों (1), जगतः तुस्थुषः पतिं (2), समया विश्वमा रजः (3),
सुस्त्वसारः सुविताय (4), सूर्यं बहन्ति हुरितो रथे (5)

[*harita*: luminous, green; *shirshna*: crest, (he is) the supreme;
Line 1: (alt.): He is supreme among all the great]

7.66.16: That eye, divinely placed, rising high and bright (1),
may we see for a hundred autumns (2). And may we live (for
seeing the glory) for a hundred autumns (3).

तत् चक्षुः देवहितं शुक्रम् उत्-चरत् (1),
पश्येम शरदः शतं (2), जीवैम शरदः शतम् (3)

[Lines 2,3: are also in Atharva Veda (19.67.1,2). This sūkta AV
(19.67) has eight mantrās commonly recited at daybreak]

7.66.17: O Varuṇa, who is inviolable, come with the seer-
wisdoms (1), with luminous Mitra (2), to the drink of the Soma-
delight (3).

काव्येभिः अदाभ्या आयातं बरुण (1), द्युमत् मित्रश्च (2), सोमपीतये (3)

[*kāvyena*: with seer-wisdom, (10.91.3); *dyumati*: luminous,
(5.11.1);]

7.66.18: O Mitra and Varuṇa, who are free of harm, come
from your seat in the heaven (1), to drink the Soma-delight (2);
you destroy foes on all sides (3).

दिवो धामभिः बरुण मित्रश्चा यातम् अदुहा (1),
पिबतं सोमम् (2), आतुजी (3)

[*tujan*: destroy foes, (1.61.6); *ātujī*: occurs once]

7.66.19: O Mitra and Varuṇa, leaders, may you come and take
pleasure in our offerings (1). May you drink the Soma-delight,
O increasers of truth (2).

आ यातं मित्राबरुणा जुषाणौ आहुतिं नरा (1), पातं सोमम् कृतावृधा (2)

Ashvins: Gods of bliss and healing: (67-74)

Ashvins are the twin Divine Powers whose primary function is to effect action and enjoyment. About fifty Sūktās are dedicated to Ashvins in the entire RV. They are commonly referred to as “*madhumān*” (4.45.1), full of honey or the Delight of Existence. “Of all the Gods, they are most ready to come to man and create for him ease or bliss. Hence they are called as ‘*shubhaspati*’, the guardians of Bliss, (1.34.6). Their action is to guide the humans across the travails and obstacles in the physical, vital or mental aspects of everyday life to the Supreme Beatitude characterized by bliss or honey. Arising from the ocean of Infinite Existence and endowed with Truth-Force, they are doers of action in superb thought. In the human mentality they acquire and hold the delight and treasures of the life supreme by means of a special thought power. They effectuate in man the luminous power of impulsion needed for great action.” (KS)

Recall that in Veda, the vital principle (*prāna*) along with its counterpart in the individual is the source of all the energies of the humans. The physical world *anna* is insentient; the mental world (*mana*) consists of the world of thought, the information gathered by the sense organs, the subjective judgements, intellectual analysis, etc. The vital activities in man cover a broad range. They include the lower vital movements such as small desires, creature comforts, petty ambitions, jealousy, etc. The higher vital deals with movements like courage, nobility, self-giving, capacity for self-sacrifice for the sake of others, the urge for beauty and harmony at all levels, etc. Ashvins energize and propel forward all the higher vital movements. They put forth also the energies which dampen or reduce the effect of lower vital movements like desire and anger which may lead to physiological and psychological illness, the fear of old age, death, etc.

Their principle characteristic is their capacity for enjoyment and bestowing enjoyment on the humans. We recall that in Veda, honey or Soma always symbolizes the delight of existence which pervades all manifestation. The reason for the existence of every action, every object, is the delight behind it which holds it together. All the Gods are lovers of honey or Soma; the Seers repeatedly pray for the Gods to come and accept the Soma that is being released in all their actions. The Ashvins not only seek honey everywhere but they also distribute the honey to all the human seekers. In their car they carry the three categories of satisfying delights: satisfactions for the physical body, satisfactions of vitality and satisfactions of mind; and these are given to the human engaged in self-giving (yajña).

Ashvins as Divine Physicians

A corollary of their activity in distributing the honey to the seeker is their work as Divine Physicians who render relief to the human aspirants in curing their diseases, both physical and psychological. The adverse forces in nature, especially in the vital, both individual and cosmic, are opposed to the human attempts in rising to the higher levels of consciousness; obstacles are introduced in his/her path in the form of physical or psychological ailments. The medicaments of Ashvins remove these illnesses.

In the Sūktās (1.116) through (1.119) by the Seer Kakṣhvīnā, there are numerous instances of the help in healing given by Ashvins to various persons in various contexts. We will consider some healing mantrās. “O Nāsatyas, you raised up the well and made the door curved so that abundant riches flowed like water for thirsty Gotama’s drink”, (1.116.9). “Well” in the above quote symbolises the physical body which is hidden in the waters of the lower vital currents characterised

by anger, greed, etc. Ashvins uplift the physical body and open the doors which are blocking the flow of the spiritual current from above, the *sahasrāra* centre of the *tāntrik* tradition. Once the door is opened, these spiritual riches automatically flow into the Rishi. Clearly neither the thirst of Gotama nor the drink are physical, but psychological.

In Vedic yoga, the energies of demonic foes harass the Rishi engaged in the inner *yajña*. One such Rishi is Atri who is the recipient of the grace of Ashvins, as indicated in the following mantra. “O Ashvins, you quenched with cold the (inward) burning fires, you gave him the nourishing stuff; Atri, cast downward in the dark cavern, you restored with his hosts (senses) to well-being” (1.116.8). The burning fires refer to the internal heat characterised by physical ailments like fever or psychological ailments caused by the lower vital movements such as anger, sex, tasty palate, etc. Ashvins cool down the heated senses. Similarly, the Rishi finds himself in a psychological cavern devoid of Light and Ashvins restore him back to Light and also expose his sense organs (*gana* or hosts), both internal and external, to Light and well-being.

“You rescued Rebha cast amidst waters; you made the (maimed) Rishi whole with your healing skills like a wounded steed”, (1.117.4), (1.117.9).

The waters as before refer to the lower vital currents. Ashvins raise up the Seer immersed in these currents. They heal all his wounded parts just like healing a wounded steed. Again the wounds here are both physical and psychological. The characteristic of Ashvins is to endow an integral perfection on the Seer, i.e., making the maimed Rishi whole.

Limitations of Old Age

Ashvins also have the power of freeing persons from the limitations of old age. "O Nāsatyās, you stripped old age from the aged Chyavana as if it were mail (armour). You prolonged his life and made him husband of youthful maidens", (1.116.10). "Maidens" symbolize the potential unmanifested powers within a person waiting to be manifested. "Becoming their husband" means manifesting these powers. The Ashvins are full of honey of the Delight of Existence. Bestowing this honey on a person rejuvenates all the parts of the being and the conditions and symptoms of old age are removed in one stroke like a dress or armour. The analogy of armour or mail also indicates that old age is not easy to break up. "May I, enjoying life with all senses active, enter old age as a master his house", (1.116.25). When a master enters his own home, all the persons obey and love him and all the objects are at his command. Similarly, even in old age, the Rishi prays that he may be in command of all his facilities including physical, mental and spiritual. Another mantra (1.119.7) states, "you restored Vandana worn out with old age; by his lauds he brought forth the sage (Vāmadeva) from the womb". Here the poet is not referring to the physical delivery of a child from a mother's womb. In the Veda, birth of a child from a womb always symbolizes the manifestation of the power of Godhead in man. To be in the womb means that the power is only potential and unmanifested. The Ashvins help in manifesting this power. In this sense they bring forth the Seer from the womb. In the Veda and Upanishad, "*hiranya garbha*" (golden womb) indicates the cosmic condition in which all the things that have to be manifested are in a seed condition, ready to manifest. Since each power is divine and is shining, it is called golden.

Leaders of the Journey

There are several mantrās which describe the Ashvins as the leaders of the journey. They lead the human aspirants from the present state of confusion and unhappiness to the other shore of happiness. Ashvins are commonly called as *nāsatyās*, the leaders of movement (derived from the word ‘*nas*’, to move). “With the honey, you gladden the movements and its paths”, (4.45.3). “By the action of Ashvins, man’s progress toward beatitude becomes itself beatific; all his travail and struggle and labour grows full of divine delight... By the growing law of Truth in the mental and physical consciousness we finally arrive beyond the mind and body to the superconscious Truth”, (Sri Aurobindo, SV, p. 320). “By force of Nature’s self-arranging, you move consciously along all paths”, (4.45.6). “The fit path was ready to reach the shores of Truth”. The Ashvins follow the path of Truth, and the force is *svadha*, their innate force, Nature’s self-arranging force. “Give us, O Ashvins, the luminous impulsion that may carry us across darkness”, (1.46.6). “Ashvins, you have created for man this adorable Light from Heaven. Do you bring into us powerful strengths”, (1.92.17).

The symbols of the vehicles of the journey are the chariot (*ratha*) or the boat. According to Sri Aurobindo, chariot or car of the Ashvins signifies, “the happy movement of the Ānanda in man which pervades with its action all his worlds or planes of being”. “O Ashvins you come in your beautiful car with three columns, moving in the three worlds”, (1.47.2). “O Ashvins, seated in the triple seat, sprinkle our sacrifice with your honey”, (1.47.4). “Your car born of truth” (3.58.8). “On the summit of the hill, you placed firm the wheel of car, the other wheel goes around” (1.30.19). One wheel of the Ashvins’ car is placed on the summit of the plane of the physical

consciousness, the peak of ripened consciousness of man. The other wheel (or the other two wheels) go in the other worlds.

Regarding Ashvins, the Seer Dadhyaṅg and the Doctrine of Delight in the Upanishad, see 'The Lights on the Upaniṣads' (SAKSI), by T. V. Kapāli Sāstry, chap. 7 or 'Secrets of Rig Veda: First 121 Sūktas of Rig Veda', (SAKSI), pp. 575-576.

67. Ashvins

Rishi: Vasiṣṭhaḥ Maitrāvaraṇiḥ

7.67.1: I wake the masters of knowledge as messenger

7.67.2: Uṣha, the ray of intuition

7.67.3: Come to our front by ancient paths to go to Sunworld

7.67.4: We desire the honey-knowledge (*madhuvividya*)

7.67.5: Perfect our many-thoughted plenitude

7.67.6: Move swiftly to us with perfect ecstasy

7.67.7: Varuṇa with mind free of wrath

7.67.8: You traverse the seven flowing streams

7.67.9: Give opulence to the givers

7.67.10: Enter our dwelling full of the movement of truth

Metre: Triṣṭup

7.67.1: O Lords of men, I approach towards your car (1), with offerings, thoughts and yajna (2). I as messenger wake the masters of knowledge (3), and proclaim forth (5), just as a father wakes the son (4).

प्रति वा रथं नृपती जराध्यै (1), हुविष्मता मनसा यज्ञियेन (2),
यो वा द्रुतो धिष्ठयौ अर्जीगः (3), अच्छा सूनुः न पितरा (4), विवक्षिम (5)

[*prati*: fronting, (3.5.1), (4.4.4); towards, (7.1.18);

jaradhyai: I approach, (occurs once); *jarasva*: approach, (7.9.6);

ajigah: wakes, *dhiṣhṇyau*: masters of knowledge, (3.22.3);]

7.67.2: Kindled by us, Agni blazes (1). The extremities of the ignorance (or darkness) are seen (2). The ray of intuition of Ushas becomes known (3). The daughter of heaven is born in front in her glory (4).

अशौचि अग्निः समिधानो अस्मे (1), उपौ अद्वृन् तमसः चित् अन्ताः (2),
अर्चेति केतुरुषसः (3), पुरस्तात् श्रिये दिवो दुहितुः जायमानः (4)

7.67.3: O Ashvins, I, the perfect invoker, serve you now with the affirming lauds (stoma) (1). O Lords of journey, I proclaim you (2). May you come to our front by ancient paths (3), in your car, which is filled with riches and knows the Sun world (4).

अभि वां नूनम् अश्विना सुहौता स्तोमैः सिषक्ति (1), नासत्या विवकान् (2),
पूर्वीभिः यातं पथ्याभिः अर्बाक् (3), स्वर्विदा वसुमता रथैन (4)

[*sisakti*: (I) cling to you, (1.66.1)]

7.67.4: We invoke the virile Ashvins now for protection (1). May your powerful horses carry you here (3). We are seekers of riches, desire the honey-knowledge (*madhu vidya*) (2). May you drink the sweet (honied) Soma, well-pressed by us (4).

अबोः वां नूनम् अश्विना युवाकुः दुवे (1), यद् वां सुते माध्वी वस्युः (2),
आ वां वहन्तु स्थविरासो अश्वाः (3), पिबाथो अस्मे सुषुता मधूनि (4)

[*yuvāku*: strong, virile, (1.17.4); desirous (S);

mādhvī: seekers of the doctrine of delight, *madhu-vidya*: mentioned In (1.90.6,7,8); and (1.116.12); see the references given at the end of (7.66).]

7.67.5: O divine Ashvins, these thoughts of ours which are harmless are in your front (1). They are done for the gain of the riches desired (by us) (2). Protect all round our many-thoughted plenitude (3). May you make us strong with your energies, O Lord of strengths (4).

प्राचीमु देवा अश्विना धियं मे अमृध्रां (1), सातये कृतं वसुयुम् (2),
 विश्वा अविष्टं वाज् आ पुर्णधीः (3), ता नं: शक्तं शचीपती शचीभिः (4)
 [ā: all around, (4.3.1); *prāchī*: in front, (7.6.4)]

7.67.6: O Ashvins, protect our thoughts for our life and that of our children (1). May our seed (*retas*) of progress be indestructible (2). Having perfect ecstasy, may you move swiftly to our children and progeny (creations and extensions), (for preparing them) for the advent of gods (3).

अविष्टं धीषु अश्विना न आसु प्रजावद् (1), रेतो अहयं नो अस्तु (2),
 आ वां तोके तनये तूतुजानाः सु-रक्तासो देवर्वीतिं गमेम (3)
 [āsu: our life, (6.19.4); ā gamema: to move, (10.3.7);
tūtujānāḥ: most speeding, (1.3.6)]

7.67.7: This sweet (Soma) given by us is a treasure placed in front in friendship (1,3), just as one offers a gift in front of a king (2). May you come to us with a mind free of wrath (4), accepting the offerings in the midst of the thinking people (5).

एष स्य वां (1), पूर्वगत्वा इव (2), सख्ये निधिः हितो माध्वी रातो अस्मे
 (3), अहैक्ता मनसा यातम् (4), अर्वाक् अभन्ता हृव्यं मानुषीषु विक्षु (5)
 [*pūrvagatvā-iva*: like a gift placed in front of a king (5)]

7.67.8: O Ashvins, who support (the worlds), you are united in a unique and common (purpose) (1). You traverse the seven flowing streams in your car (2). The excellent horses, yoked by gods, are never tired (3). (The horses) harnessed to the car carry you swiftly (4).

एकस्मिन् योगे भुरणा समाने (1), परि वां सप्त सुवतो रथौ गात् (2),
 न वायन्ति सुभ्वो देवयुक्ता (3), ये वां धूर्षु तरणयो वहन्ति (4)
 [yoge: in the union, (3.27.11);
dhūrshu: harnessed to the car, (1.100.16)]

7.67.9: O you who never rest, become the givers of opulence to those (wealthy) persons (1), who speed their riches (2), to their kinsmen with happy truths and increase them (3). They distribute their Ray-cows, life-energies (steeds) and opulence (4).

असश्रता मधवदभ्यो हि भूतं (1), ये राया मधदेवं जुनन्ति (2),
प्र ये बन्धुं सूनृताभिः तिरन्ते (3), गव्या पृञ्चन्तो अश्व्या मधानि (4)

[*prñchanta*: distribute; *pra tirante*: increase, (1.89.2);
junanti: speedily (offer), (5.58.3); *sūnṛtābhiḥ*: happy truths, (1.3.11);

asashschatā: who do not stay fixed anywhere;]

7.67.10: O youths, may you hear swiftly my call (1). O Ashvins, enter our path full of movement (of truth) (2). Give ecstasy to the illumined sages who adore you (3). Do you protect us always by states of happy being (4).

नू मे हव्यमा शृणुतं युवाना (1), यासि॒ष्टं व॒र्तिः अ॒श्विनौ इरावत् (2),
धृतं रत्नानि॑ जरतं च सूरीन् (3), यूयं पात स्वस्तिभिः सदा॑ नः (4)

[Line 2 here is same as line 2 in (7.40.5). Meanings of S for line 2 is different from that for line 2 in (7.40.5).

irāvat: full of movement; based on, *irā*: full of movement, (5.83.4), (7.40.5);
varti: path, (5.75.7), (7.69.5), dwelling, (1.34.4)]

68. Ashvins

Riṣhi: *Vasiṣṭhaḥ Maitrāvaraṇiḥ*

7.68.1: Come with perfect horses (life-energies)

7.68.2: The sweet Soma is ready

7.68.3: You are accompanied by Sūryā, daughter of Sun

7.68.4: Illumined seers turn you to the offerings

Help to specific persons: 5-9

7.68.5: You liberated Atri

7.68.6: Your help to Chyavana to return to youthful state

7.68.7: Rescue of Bhujyu from the ocean

7.68.8: Made the barren cow to have milk

7.68.9: Knowledge from the unslayable (cow) to Vasiṣṭha

Metre: 1-7, Virāṭ (11,3); 8-9, Triṣṭup

7.68.1: O luminous Ashvins, may you come here with your perfect horses (1). You are virile and destroyers of foes; accept and rejoice in our words (2). The offerings collected by us is spread-wide (for your acceptance) (3).

आ शुभा यातम् अश्विना स्वश्वा (1), गिरौ दस्मा जुजुषाणा युवाकौः (2),
हृव्यानि च प्रतिभृता वीतं नः (3)

[*vītam*: wide-spread, (4.7.6);

jujuṣhāṇa: accepting, (10.150.2), rejoicing (4.6.4)]

7.68.2: The sweet Soma-food is prepared (1). Come quickly for the offerings spread wide (2). Disregard the offerings of the foe (3). Hear our invocation (4).

प्र वाम् अन्धांसि मद्यानि अस्युः (1), अरं गन्तं हृविषो वीतये मे (2),
तिरो अर्यो हव्नानि (3), श्रुतं नः (4)

[Line 3: (alt.) carry the offerings to the good people (S). The difference between the 2 translations is due to the meaning assigned to *arya*. ‘foe’ or ‘good people’. *tira*: carry, (8.44.30)]

7.68.3: O Ashvins, your car comes swiftly like the mind (1), crossing the worlds, (bringing) the hundred protections (2). In your coming to us, you are accompanied by Sūryā (the daughter of Sun) (3).

प्र वां रथो मनोजबा इयर्ति (1), तिरो रजांसि अश्विना शतोतिः (2),
अस्मभ्यैं सूर्याबसू इयानः (3)

[*jyānah*: in your coming, (10.20.10)]

7.68.4: When the press-stones which are raised (to crush the Soma) call you with the gods for (the acceptance of) Soma (1), the beautiful illumined seers make you turn towards the offerings (2).

अयं ह यद् वां देवया उ अद्रिः ऊर्ध्वों विवक्ति सोमसुद्युवभ्याम् (1),
आ वलू विप्रों ववृतीत हव्यैः (2)

[*vavṛtīta*: turn (towards); *vivakti*: call, (7.6.1);

valgū: beautiful, (6.62.5)

The hymns (1.112, 1.116-1.118) mention several ‘miraculous’ deeds performed by Ashvins and some of them are here in verses (5-8). All these events have psychological meanings also.]

7.68.5: There is a rich variety in the enjoyments which you have (1). You liberated Atri who was strongly bound (2). You have bestowed your protection on him who is dear to you (3).

चित्रं ह यद् वां भोजनं नु अस्ति (1), नि अत्रये महिष्वन्तं युयोतम् (2),
यो वाम् ओमानं दधते प्रियः सन् (3)

[*chitrah*: one with rich variety; wonderfully manifold;

omānam: protection, (6.50.7)]

7.68.6: O Ashvins, your deed (of help) toward Chyavana, who is your adorer and giver of offerings, is memorable (1). You established in his body the power to return from death (2).

उत त्यद् वां जुरते अश्विना भूत च्यवानाय प्रतीत्यं हविर्दे (1),
अथि यद् वर्णे इतज्जति धत्थः (2)

[*varpa*: form, body; *tyat*: that;

pratītyam: memorable; related word; *pratītyena* is in (4.5.14): ability to return to youthful state, (S);

itaūtih: power of returning from death (s). Reasons for assigning this meaning is not clear;]

7.68.7: O Ashvins, when his friends with evil-movements abandoned Bhujyu amidst an ocean (1), you, virile beings, carried him away from the foe to the shore (2).

उत त्यं भुज्युम् अश्विना सखायो मध्ये जहुः दुरेवासः समुद्रे (1),
निः ई पर्षत् अरावा यो युवाकुः (2)

[Bhujyu incident is mentioned again in (7.69.7) (in the next sūkta). For the spiritual interpretation of the Bhujyu incident, see the notes on (1.116.3) in 'Secrets of Rig Veda: First 121 Sūktas', (SAKSI). This material is an English rendering of the work of KS in Sanskr̥t in his 'Siddhānjana'.

durevāsah: those with evil movements, (4.5.5, 5.2.9);
arāva: foe, (10.37.12); and (7.56.15)]

7.68.8: You have made the (sage) Vṛka strong, who was (earlier) exhausted (or unharmonious) (1). When called, you listened to Shayu (2). You have filled the barren cow (with milk) (as filling river) with water (3). O Ashvins, you have made it strong by your energies (4).

वृकाय चित् असमानाय शक्तम् (1), उत श्रुतं शयवे हृयमाना (2),
यौअङ्ग्याम् अपिन्वतम् अपो न स्तर्यै (3), चित् शक्ती अश्विना शर्चीभिः (4)
[*asamanāh*: unharmonious, (7.5.3, 7.9.9);
shachībhīḥ: energies, (7.6.4)]

The barren-cow symbolises a body of knowledge which has lost its dynamism and power. It is unable to make any new contribution. Ashvins enliven this body of knowledge with fresh energy.]

7.68.9: This doer of work (Vasiṣṭha) adores you with hymns (1), before the dawn, with high thoughts and awareness (2). May you increase him with the milk of knowledge from the unslayable (cow) (3). Do you protect us always by states of happy being (4).

एष स्य कारुः जरते सूक्तैः (1), अग्ने बुधान उषसां सुमन्मा (2),
इषा तं वर्धत् अघ्न्या पयोभिः (3), यूर्यं पात स्वस्तिभिः सदा नः (4)

[*budhāna*: waking, awareness; *kāruḥ*: doer of work, (7.2.7); *sumanmā*: high thoughts, (3.2.12); *aghnya*: unslayable (cow), clearly knowledge symbolised by cow, not a physical animal; Swāmi Dayānanda always interprets this word as an injunction, ‘cow should not be killed’.]

69. Ashvins

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇiḥ

7.69.1: Your car carrying impulsions on the path of clarity

7.69.2: Three-seated car yoked by mind

7.69.3: Paths of the car are in the interior of heaven

7.69.4: Sūryā (daughter of Sun) chose your car

7.69.5: Peace at rest and peace in movement (*shamyo*)

7.69.6: You are called by thoughts of devotees

7.69.7: Rescue of Bhujyu

7.69.8: Establish ecstasy in the singers

Metre: Triṣṭup

7.69.1: May your golden chariot which covers the heaven and earth (1), (drawn) by mighty steeds (life-energies) come to us (2). The car travels on the path with the clarity of light, with its wheels glowing, carrying the impulsions (3). It carries the lord of men and the one full of plenitude (4).

आ वां रथो रोदसी बद्धधानो हिरण्ययो (1), वृषभिः यातु अर्थैः (2),
घृतवर्तनिः पविभी रुचान इषां वोळ्हा (3), नृपतिः वाजिनीवान् (4)

[This mantra is in TB (2.8.7.6); *badbadhāna*: covering, blocking; *vartani*: path, way, (3.7.2); *vājini*: full of plenitude, (3.6.1); *ghṛta*: light, (2.3.4); clarity of light (1.72.3)]

7.69.2: May the car come to us which which has three charioteer seats and is yoked by the mind (2). It is wide and has access to the five worlds (1). O Ashvins, this car bears you on any path (4), in which you go to the god-seeking persons (3).

स पंप्रथानो अभि पञ्च भूमा (1), त्रिवन्धुरो मनसा यातु युक्तः (2),
विश्वो येन् गच्छथो देवयन्तीः (3), कुत्रा चिद् यामम् अश्विना दधाना (4)

[*dadhānā*: holding, (5.3.4);

bhūmā: worlds, (1.70.3); earth, (1.65.2);

trivandhureṇa: car with three driver seats, indicating the movements in the three realms of earth, midworld and heaven]

7.69.3: O strong beings, come to our front with your glorious horses (1), to drink the sweet-Soma which is a treasure (2). Accompanied by the bride (*Sūryā*) you move everywhere in the car (3). The paths of your car even occupy the interior of heaven (4).

स्वश्वा यशसा यातम् अर्बाग् दस्मा (1), निधिं मधुमन्तं पिवाथः (2),
वि वां रथो वृध्वा यादमानो (3), अन्तान् दिवो बाधते वर्तनिभ्याम् (4)

7.69.4: At night, the daughter of Sun, made the choice (2), of your glorious (car), she the maiden (1). You protect the god-seekers by your energies (3). The luminous protection endowed with wide-expansion come to you (4).

युवोः श्रियं परि योषा (1), अवृणीत् सूरै दुहिता परितक्ष्यायाम् (2),
यद् देवयन्तम् अवथः शर्चीभिः (3), परि ग्रंसम् अोमना वां वयो गात् (4)

[*vaya*: wideness, (1.140.9), wide-expansion, (10.46.10);
ghramsam: luminous, (1.116.8);
paritakmyāyām: the nights that circumscribe, (5.30.13, 14)]

7.69.5: Your car is robed with radiance (1). The yoked car goes around its paths (2). O Ashvins, the charioteers, (may you come) to our yajna (4), carrying for us the peace at rest and the peace in movement at the onset of dawn (3).

यो हु स्य वाँ रथिरा वस्त उस्मा (1), रथो युजानः परियाति वर्तिः (2),
तेन नः शं योः उषसो व्युष्टौ (3), नि अश्विना वहतं यज्ञे अस्मिन् (4)

[*vaste*: robed, (6.4.3); *sham*: peace at rest; *yoh*: peace in movement;

rathiram: charioteer, (7.7.4, 3.26.1)]

7.69.6: May you come, eagerly to the radiant (Soma) prepared in the Soma-rite (2), like (hungry) cows, O leaders (1). You are called by the thoughts of many (devotees) (3). May not the other god-seekers detain you (4).

नरा गौरेवं (1), विद्युतं तृष्णाणा अस्माकम् अद्य सवन उप यातम् (2),
पुरुत्रा हि वाँ मुतिभिः हवन्ते (3), मा वामन्ये नि यमन् देवयन्तः (4)

[*trṣhaṇa*: eagerly (S)]

7.69.7: From the waters you raised up (2), Bhujyu who was thrown into the ocean (1). O Ashvins you bore him to the shore (4), by means of the mighty horses which are undecaying, unwearied and unharnessed (3).

युवं भुज्युम् अविद्धं समुद्र (1), उत् ऊहथुः अर्णसो (2), अस्त्रिधानैः
पृत्रिभिः अश्रमैः अव्युधिभिः दुसनाभिः (3), अश्विना पारयन्ता (4)

[*avyathibhīḥ*: free from misery, unharnessed;

patatriḥ: birds, horses;]

7.69.8: Same as (7.67.10).

70. Ashvins

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

- 7.70.1: In you are all desirables
- 7.70.2: The blaze of will in man is maturing
- 7.70.3: You give impulsions to the giver
- 7.70.4: Gladdening on earth and water
- 7.70.5: Make the riṣhis see you
- 7.70.6: Give supreme good to Vasiṣṭha
- 7.70.7: Accept words of wisdom and purification

Metre: Triṣṭup

7.70.1: O Ashvins, in whom are all desirables things, may you come to us (1), to that designated place on earth (2). A swift horse with a happy back is ready for you (3). May you be seated on it as in a stable dwelling (4).

आ विश्ववार अश्विना गतं नः (1), प्र तत् स्थानम् अवाचि वां पृथिव्याम् (2),
अश्वो न ब्राजी शुनपृष्ठो अस्थात् (3), आ यत् सदर्थुः ध्रुवसे न योनिम् (4)

[*vishvavāra*: desirables; occurs about 40 times in RV including Vibhakti variants, 10 times in Maṇḍala 7 beginning (7.5.8).

yonim: abode; *dhruvase*: stable; *avāchi*: spoken or designated]

7.70.2: Our right-thinkings which are gladdening cling to you (1). The blaze (will-power) in the abode of man is maturing (2). It fills the oceans and streams (3). The steeds are ready to be yoked like the well-yoked (horses) (4).

सिषक्ति सा वां सुमतिः चनिष्ठा (1), अतोपि घर्मो मनुषो दुरोणे (2),
यो वां समुद्रान् सरितः पिपर्ति (3), एतग्वा चित् न सुयुजा युजानः (4)

[*etagvā*: steeds (S); *chanīṣṭhā*: full of gladness, (8.74.8)]

7.70.3: O Ashvins, you carry the impulsions to the giver (4), from any place where you are established (1), such as the heaven, the mighty growths of earth, the (residences) of devotees (2), or from your seat on the summit of the mountains (3).

यानि स्थानानि अश्विना दृधार्थे (1), दिवो युहीषु ओषधीषु विश्वु (2),
नि पर्वतस्य मूर्धनि सदन्त (3), इषं जनाय दाशुषे वहन्ता (4)

7.70.4: O Gods, may you accept and enjoy what is gladdening in the growths of the earth and waters (1), and that which is enjoyable for riśhis (2). Establish in us the multitude of ecstasy (3), just as you made the revelations to (persons of) the earlier generations (4).

चनिष्ठं दैवा ओषधीषु अप्सु (1), यद् योग्या अभवैथे कर्षीणाम् (2),
पुरूषि रत्ना दधतौ नि अस्मे (3), अनु पूर्वाणि चरत्यथुः युगानि (4)

[*anu chakhyathuh*: revealed, (occurs once); *khya*: knowledge, revelation, (1.4.3);

ashnavat: one enjoys, (1.1.3); *chanishṭhā*: full of gladness, (8.74.8)

yugāni: generations (10.140.6); human couples, (S)]

7.70.5: O Ashvins, hearing the many soul-thoughts (prayers) (1), of riśhis, may you make them see you (2). May you come for giving the supreme good (or desired thing) to the yajamāna (3). Establish in us the right thinkings of gladness (4).

शुश्रुवांसा चिदश्विना पुरूषि अभि ब्रह्माणि (1), चक्षाथे कर्षीणाम् (2),
प्रति प्र यातं वरमा जनाया (3), अस्मे वाम् अस्तु सुमतिः चनिष्ठा (4)

[*chakṣhathe*: to see you; *prayātam*: specially come;

varam: supreme good, thing desired, (10.115.6);

jana: yajamāna, sacrificer;]

7.70.6: May you go to Vasiṣṭha to grant him the supreme good (3). These hymns (soul-thoughts) are being chanted for you (4). O Nāsatyāś, for you in this yajna, he (Vasiṣṭha) has prepared the chants and the offerings (1). He is accompanied by other priests (2).

यो वाऽयज्ञो नासत्या हुविष्मान् कृतब्रह्मा (1), समयोँ भवाति (2),
उप प्रयातं वरमा वसिष्ठम् (3), इमा ब्रह्माणि क्रच्यन्ते युवध्याम् (4)

[*ṛchyate*: chanted, (8.38.10)]

7.70.7: O mighty Ashvins, may you accept and rejoice (2), in the understanding and wisdom and the words with complete purification (1). These prayers are coming desiring you (3). Do you protect us always by states of happy being (4).

इयं मनीषा इयम् अश्विना गीः इमां सुवृक्तिं (1), वृषणा जुषेथाम् (2),
इमा ब्रह्माणि युवयूनि अग्मन् (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*suvṛktim*: that which has complete purification, (3.3.9, 6.11.5)
yuvayūni: desirous of you, based on *yuvayuh*, in (6.63.3)
manīṣhā: understanding; mind of wisdom, (4.5.3)]

71. Ashvins

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

7.71.1: Ward-off the arrow from us

7.71.2: Come to the mortal who is giver

7.71.3: Horses of Ashvins yoked to truth

7.71.4: Three-seated luminous car

7.71.5: Chyavana, Pedu, Atri and Jāhusha

Metre: Triṣṭup

7.71.1: Night departs from her sister Dawn (1). The dark one yields a path to the ruddy (Sun) (2). We invoke you who are rich in Ray-cows and life-energies (horses) (3). By day and night ward off the arrow from us (4).

अप् स्वस्तुः उस्सो नक् जिहीते (1), रिणक्ति कृष्णीः उरुषाय् पन्थाम् (2),
अश्वामधा गोमधा वां हुवेम् (3), दिवा नक्तं शर्म अस्मद् युयोतम् (4)

7.71.2: Come here to the mortal who is a giver (1), bringing the beautiful things in your car, O Ashvins (2). Ward off from us calamity and disease (3). May you who are full of bliss, protect us day and night (4).

उपायातं दाशुषे मत्यायि (1), रथेन वामम् अश्विना वहन्ता (2),
युयुतम् अस्मत् अनिराम् अमीवां (3), दिवा नक्तं माध्वी त्रासीथां नः (4)

[*anirām*: calamity, (8.60.20);
mādhvī: full of bliss, (1.90.6)]

7.71.3: Let your mighty steeds which seek bliss, bring (2), your car at this manifesting dawn (1). May Ashvins bear the opulent car (4), drawn by horses which are yoked to the truth and are united with the rays of knowledge (3).

आ वां रथम् अवमस्यां वि-उष्टौ (1), सुम्नायवो वृषणो वर्तयन्तु (2),
स्यूम्-गभस्तिम् ऋतयुग्भिः अश्वैः (3), आश्विना वसुमन्तं वहेथाम् (4)

[*syūma*: sewn, united, (1.112.6); *gab hastih*: rays of knowledge, (1.82.6); *sumnāyavah*: the seekers of bliss, (5.8.7); *r̥tayugbhih*: yoked by truth, (6.39.4)]

7.71.4: O lords of men, this is the car that bears you (1). It is three-seated, filled with riches, and luminous (2). With that car come here to us, O Nāsatyas (3). (This car) with many forms of energies approaches you (4).

यो वां रथो नृपती अस्ति वोळ्हा (1), त्रिवन्धुरो वसुमान् उस्यामा (2),
आ नं एना नासत्या उप यातम् (3), अभि यद् वां विश्वप्स्न्यो जिगाति (4)

[*vishvapsnya*: all forms of energies and masteries, (7.42.6); For S, it is 'all forms of food'. *usrayāma*: luminous, precursor of day;]

7.71.5: You two released Chyavana from old age (1). You brought a swift horse to Pedu (2). You rescued Atri from evil and darkness (3). You placed Jāhuṣha in the middle (*antah*) of the loose (kingdom) (4).

युवं च्यवानं जरसौ अमुमुक्तं (1), नि पेदवं ऊहयुः आशुम् अर्थम् (2),
निः अंहसः तमसः स्पर्तम् अत्रिं (3), नि जाहुषं शिथिरे धातम् अन्तः: (4)

[*shithire*: a structure which is loose; Line 4: Ashvins placed him at the central place of power in the loose kingdom]

7.71.6: Same as (7.70.7).

72. Ashvins

Rishi: Vasiṣṭhāḥ Maitrāvaraṇīḥ

7.72.1: Your bodies gleam with glory

7.72.2: Our friendship traced

7.72.3: Sages speak to Ashvins in front

7.72.4: Doers of work bring their soul-thoughts

7.72.5: Come from all sides to five peoples

Metre: Triṣṭup

7.72.1: Come here in your car with life-energies, many delights (2), and Ray-cows, O Nāsatyās (1). All the steeds gather around you (3). Your bodies gleam with desirable glories (4).

आ गोमता नासत्या (1), रथेन अश्वावता पुरुषन्द्रेण यातम् (2),
अभि वां विश्वा नियुतः सचन्ते (3), स्पार्ह्या व्रिया तन्वा शुभाना (4)

[*niyut*: teams of steeds; *spārhā*: desirable;]

7.72.2: Come to our front with the gods who take common delight (in us) (1), in your car, O Nāsatyās (2). Our friendship with you is traced to our fore-fathers (3). We have common ancestors (or relatives) (4). Mark them (or find them) (5).

आ नौं देवेभिः उप्य यातम् अवर्क् सुजोर्धसा (1), नासत्या रथैन (2),
 युवोः हि नः सुख्या पित्र्याणि (3), समानो बन्धुः (4), उत तस्य वित्तम् (5)
 [samānam: common, (10.191.3); vittam: to find, to mark; this meaning is used in (1.105.1-18). The usual meaning of money is not applicable.

Mitra-Varuṇa, the fathers of Vasiṣṭha, and Vivasvan, father of Ashvins are brothers, since their mother is Aditi. S quotes an elaborate anecdote from Br̥haddevata to describe how Ashvins became sons of Vivasvan.]

7.72.3: The *stoma* lauds wake up the Ashvins (1), the companion mantrās also and the divine dawns (also wake them up) (2). Illumining the heaven and earth, the masters of knowledge (3), the sages speak to the Nāsatyās in their front (4).

उदु स्तोमासो अश्चिनोः अबुध्रन् (1), जामि ब्रह्माणि उषसंश्च देवीः (2),
 अविवासन् रोदसी धिष्ये (3), इमे अच्छा विप्रो नासत्या विवक्ति (4)

[Line 4: Note the direct contact between Ashvins and sages; vivakti: speak, (10.1.6); dhiṣṇye: masters of knowledge, (3.22.3); jāmi: companion, (8.72.4)]

7.72.4: O Ashvins, when the dawn is shining out (1), the doers of the work bring you their soul-thoughts (2). The divine Savitṛ attains a luminous splendour (3). The vast fires which are kindled adore (you) (4).

वि चेत् उच्छन्ति अश्चिना उषासः (1), प्र वां ब्रह्माणि कारवो भरन्ते (2),
 ऊर्ध्वं भानुं सविता देवो अश्रेद् (3), ब्रूहदग्रयः समिधा जरन्ते (4)

[*bhānum*: luminous splendour, (6.15.5); *kāravah*: doers of work, (3.6.1); *uchchhanti*: shines out, (1.71.1);]

7.72.5: O Ashvins, come from behind, from the front (1), from below and from above (2). (Come) from all sides (carrying) the riches for the five-peoples (3). Do you protect us always with states of happy being (4).

आ पश्चातात् नासुत्या पुरस्तात् अश्विना यातम् (1), अधरात् उदक्षात् (2),
आ विश्वतः पाञ्चजन्येन राया (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*panchajana*: The five types of beings who have the knowledge and power in at least one of the five realms of matter, prāṇa, manas, vijnāna or mahas and bliss.]

73. Ashvins

Rishi: Vasiṣṭhaḥ Maitrāvaraṇīḥ

7.73.1: Crossed to the other shore of darkness

7.73.2: Person dear to you

7.73.3: Widening the path of yajna

7.73.4: Come with auspicious help

Metre: Triṣṭup

7.73.1: We have crossed through to the other shore of darkness (1); (we), the seekers of the godhead offer the *stoma* laud (2). With words (or utterances) the worshipper invokes the Ashvins (4). They are many-actioned, full of the multitudes, born from the old and immortal (3).

अतरिष्म तमसः पारम् अस्य (1), प्रति स्तोमं देवयन्तो धानाः (2),
पुरुदंसा पुरुतमा पुराजा अमर्त्या (3), हवते अश्विना गीः (4)

[Line 1 appears in (1.183.6, 1.164.6, 1.92.6)]

7.73.2: O Nasatyās, the man who is dear to you and is the invoker has taken his seat (1). He worships you and adores you (2). O Ashvins, drink the sweet (Soma) in his presence (3). Giving the pleasant offering, I proclaim your (greatness) during the discoveries of knowledge (4).

न्यु प्रियो मनुषः सादि होता नासत्या (1), यो यजते बन्दते च (2),
 अभीतं मध्यौ अधिना उपाक (3), आ वां बोचे विदथेषु प्रयस्वान् (4)
 [vandate: adores, (10.115.8)]

7.73.3: Widening the path of yajna, we worship you (1). O showerers, may you rejoice in these words of purification (2). Like one who urges lovingly and swiftly (3), (the seer) Vasishtha awakes you adoring you with the stoma hymns (4).

अहैम् यज्ञं पृथाम् उराणा (1), इमां सुबृक्तिं वृषणा जुषेथाम् (2),
 श्रुष्टिवा इव प्रेषितो (3), वाम् अबोधि प्रति स्तोमैः जरमाणो वसिष्ठः (4)

[Line 1: We widen our thoughts, feelings and sense of surrender. Then the path of yajna in us widens.

preshita: pra-iṣhita: (10.37.5); ahema: worship you, (10.88.5); urāṇā: widening, (3.19.2)

shrushṭi: quickly, (6.13.1), (common meaning, ‘by inspired hearing’);]

7.73.4: May the two carriers come to our people (1). They are the killers of demons, strong-armed and well-nourished (2). Accept the Soma-food which gives you joy (3). May we not be harmed (4). May you come with auspicious help (5).

उप् त्या बहीं गमतो विशं नो (1), रक्षोहणा संभृता वीलुपाणी (2), सम्
 अन्धांसि अग्मत मत्सराणि (3), मा नौ मर्धिष्टुम् (4), आ गतं शिवेन (5)

[vahni: carriers; they carry the word or the gift to the devotees]

7.73.5: Same as (7.72.5)

74. Ashvins

Rishi: Vasishthah Maitravarunih

- 7.74.1: You have treasures which are energies
- 7.74.2: Worshipper with true words
- 7.74.3: You milk the midworld
- 7.74.4: Come to us who desire you
- 7.74.5: Grant us glory and stable dwelling (body)
- 7.74.6: You protect rishis

Metre: 1,3,5, Brhati; 2,4,6 Satobrhati

7.74.1: These rays of heavenward urges call you, O Ashvins (1). I invoke you for protection and increase (2). You, with treasures which are energies (*shachi*), go to person and person (3).

इमा उं वां दिविष्टय उस्मा हवन्ते अश्विना (1),
अृयं वाम् है अवसे (2), शचीवस् विश्विशं हि गच्छथः (3)

[*usrā*: rays, ray-cows, (6.3.6), (1.71.2);
diviṣṭi: heavenward urges, (4.9.3); *shachi*: energies;]

7.74.2: You are the givers of enjoyment which are richly manifold (1). O leaders, urge the worshipper with true words (2). Bring the car in front, you of one mind (3). May you drink the sweet Soma (4).

युवं चित्रं ददथुः भोजनं (1), नरा चोदैथां सूनृतावते (2),
अर्बाक् रथं समनसा नि यच्छतं (3), पिबतं सोम्यं मधुं (4)

7.74.3: May you come eagerly to hear us (1). O Ashvins, may you drink the sweet Soma (2). O mighty ones, who conquer the riches get the milk by milking (the midworld) (3). May harm not happen to us (4). May you come here (5).

आ यात्म् उप भूषतं (1), मध्वः पिबतमश्विना (2),
दुर्घं पयो वृषणा जेन्यावस् (3), मा नौ मर्धिष्टम् (4), आ गतम् (5)

7.74.4: To the house of the giver (of offerings), your horses (1), rush onwards and bring you (2). O Leaders, divine Ashvins, with your swift horses (3), may you come to us who desire you (4).

अश्वासो ये ब्रामुप दाशुषो गृहं (1), युवां दीयन्ति बिभ्रतः (2),
मधुयुभिः नरा हयैभिः अश्विना आ दैवा (3), यातम् अस्मयू (4)

[Some *padapātha* texts insert आ before दैवा even though the Samhitā text reads अश्विना दैवा

dīyan: rush onward, (6.4.6); flashing swift, (5.74.9)]

7.74.5: Closely companioning each other, the illumined sages (2), reach you with the satisfactions, O Ashvins (1). O opulent gods, may you grant us (3), glory and stable dwelling, O lords of the journey (4).

अधा हु यन्तो अश्विना पृक्षः (1), सचन्त सूर्यः (2),
ता यंसतो मधवद्भ्यो (3), ध्रुवं यशः छदिः अस्मभ्यं नासत्या (4)

[*yanta*: reach, (1.140.3); *sachanta*: closely companioning;]

7.74.6: The aspirants without any divisive feature, come to you just as the cars (with the food etc.) do (1). Protect the men (of *yajna*) (*nṛ*) and other persons also (2). The men (aspirants) increase by their own might (3). They dwell in happy abodes (4).

प्र ये युयुः अबृकासो रथा इव (1), नृ-प्रातारो जनानाम् (2),
उत स्वेन शवसा शूशुबुः नर (3), उत क्षियन्ति सुक्षितिम् (4)

[*kṣiyanti*: dwell, (10.51.2); *shūshuvuh*: increases; see (7.32.6); Line 3: men become nourished in all ways, physically, mentally etc., by their own efforts.]

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Uṣha, the divine dawn: 75-81

Uṣha is the Goddess of Spiritual Consciousness whose outer or physical symbol is the physical dawn. The symbol is so amenable for poetic metaphors at the hands of the inspired

poets of Rig Veda that one is apt to view Uṣha simply as the physical dawn and miss the deeper meanings of these hymns. As Sri Aurobindo states, "In the Veda, there are no merely ornamental epithets. Each word is meant to tell, to add something to the sense and bear a strict relation to the thought of the sentence in which it occurs."

We will give here just two quotes from Rig Veda to show that the Uṣha cannot be limited to the physical dawn. "Lover of praises, O Uṣha, Deathless One, which mortal is fit to enjoy thee? O Luminous One, whom does thou attain?" (1.30.20)

To see and enjoy the ordinary physical dawn, no special capacity is required. Only the eyesight is enough. The exclamation, "which mortal is fit to enjoy thee" clearly implies that only rare persons have the good fortune of having the experience of Uṣha. Thus Uṣha cannot be the ordinary dawn.

The second quote from (1.113.16) explicitly mentions the word *jīva* or soul and declares:

"Arise and proceed to the higher planes; our inner being, *jīva*, has emerged; the ignorance *tama* has departed, the Truth-Light approaches us . . ."

The deity Uṣha is lauded in about twenty Sūktās and several other mantrās. Seven sūktās are in this Maṇḍala. She is also prominently mentioned in the ten *apri* Sūktās and other Sūktās. A careful reading of all these Sūktās indicates that many of the functions and characteristics attributed to the Goddess do not make sense if we simply interpret her as the physical dawn as many of the Indologists and their Indian followers are wont to do. Uṣha signifies the dawn of Divine Consciousness in the individual aspirant. The physical dawn which we see every morning is a physical symbol of this divinity. The onset of the Divine Consciousness indicates the existence of the higher

worlds of bliss and perfection which are beyond the pale of our ordinary consciousness. By Divine Consciousness we mean the consciousness of the various Gods like Indra, Varuṇa, etc., both individually and in toto. For instance, when the God Varuṇa's power manifests in man symbolically referred to as the birth of Varuṇa in man, the consciousness of the human aspirant is widened by Varuna's power since wideness is characteristic of Varuṇa. The narrowness of outlook characteristic of our ordinary human condition is washed away, as it were, like the tropical monsoon washes away all the dirt in the streets. We will be less prone to be critical of other people and less prone to magnify the limitations of the people around us. We will have more faith in the ability of the Divine to bring about greater harmony and progress among all of us and in our collaboration with the Divine.

Uṣha and Truth

How does the Dawn emerge? The answer is in several mantrās, one of which is (7.76.4):

“By the Truth in their thoughts, they brought to birth the Dawn; *satyamantra ajanayan uṣhasam*”.

The word *satyam* signifies that which is Eternal, the Supreme Existence in its own form *sat*. *r̥tam* signifies that which is evident or perceptible, manifested out of the *satya*, what has come to be in accordance with *satya* or that which represents the *satya*. *r̥ta* is the Truth in manifestation. Uṣha is the guardian of this *r̥ta* and she manifests it.

r̥tapa: guardian of Truth, Uṣha, (1.113.12);

r̥teja: one who manifests the Truth, Uṣha, (1.113.12).

“She moves according to the path of the Truth; and, as one that knows, she limits not the regions”, (1.124.3).

"Of a luminous movement, vast with the Truth, Supreme in the Truth, bringing with her *svar* (The Vast, World of Solar Light)", (5.80.1).

"Dawn born in heaven opens out things by the Truth; She comes manifesting the greatness", (7.75.1).

"Happy and true, born from the Truth", (4.51.7).

"The Goddesses who awake from the seat of Truth", (4.51.8).

"Horses of Uṣha are yoked to Truth", (4.51.5).

"Uṣha follows the path of Truth", (1.124.3).

"Dawn, true in her being with the Gods who are true, Vast with Gods who are Vast", (7.75.1).

Uṣha and Night, *nakta*

The combined phrase '*nakta-uṣhas*' or '*uṣhasanakta*' occurs more than twenty times in the Rig Veda. We need to understand the relationship between these two deities.

When the Divine Consciousness dawns on us, it cannot last very long because the emotions and passions associated with the life-energy sheath (*prāṇa maya kosha*) clamour for excitement and they cannot appreciate the bliss of the Divine Consciousness which is suffused with calm and is untinged with sorrow. The ordinary human mental personality which loves to wallow in doubt is not comfortable with the certitude offered by the Divine Consciousness. Thus Uṣha, the Divine Consciousness, recedes from the human and is replaced by *naktās*, the night; the ordinary consciousness takes its place. During this period, the great God Agni keeps up the pressure on all the members of the human personality in preparation for another onrush of the Divine Consciousness, Uṣha. Thus dawn and night alternate, as indicated in several mantrās such as (1.92.11) and (1.113.2).

In all these mantrās, *nakta* or *naktās* stands for our ordinary consciousness which is open to all sorts of forces and influences, including that from the great darkness (*tamah*). Note that the Rig Vedic Seers make a clear distinction everywhere between *naktās* and *tamah*, the enveloping darkness which is the haunt of inertia and forces of darkness like the demons, *rākṣasās*, *pishāchās*, etc. When Uṣha, the Divine Consciousness arrives, so do all other Gods except Agni, the leader of our journey, the God of aspiration, who is always active and is putting the pressure on us and propels us toward the higher goals. When the human aspiration reaches a certain level, Uṣha makes her appearance signifying the onset of Divine consciousness, and she brings the other Gods or powers. Uṣha literally opens the doors and allows the Divine Light to flood our inner being.

The quote from (1.113.3) is also useful:

“Common, unending, is the path of the sisters; guided by the Sun, alternately they travel; Well-lighted, different in hues, common-minded, Night and Dawn do not clash, neither do they tarry”.

“There is a constant rhythm and alternation of night and dawn, illuminations of the Light and periods of exile from it, openings up of our darkness and its settling upon us once more, till the Celestial Birth is accomplished and again it is fulfilled in its greatness, knowledge, love and power. These later nights are other than those of utter darkness which are dreaded as the occasion of the enemy, the haunt of the demons of division who devour; these are rather the pleasant nights, the Divine and blessed ones who equally labour for our growth. Night and Dawn are then of different forms but of one mind and suckle alternately the luminous child” (SA, SV, p. 430). They are both called as, ‘mighty mothers of the Truth’,

(5.5.6). Uṣha is associated with Aditi, the mother of undivided consciousness, the mother of Gods, the Supreme Creatrix; *nakta* is associated with Diti, the mother of divided consciousness.

75. Uṣha

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

- 7.75.1: The veil of harms and darknesses removed**
- 7.75.2: Confirm the inspired knowledge in mortals**
- 7.75.3: Her radiance begins the divine workings in man**
- 7.75.4: She teaches each class of persons appropriately**
- 7.75.5: Mistress of all shining things**
- 7.75.6: Ecstasy in worshippers**
- 7.75.7: Dawn true in her being with the gods who are true**
- 7.75.8: Bliss full of knowledge, life-energies and hero-strengths**

Metre: Triṣṭup

7.75.1: Dawn, heaven-born, has opened up the veil (of darkness) by the truth (1). She comes making manifest the vastness (2). She has drawn away the veil of harms and darkness and all that is unloved (3). Most full of Aṅgirasahood, she manifests the path for the great journey (4).

बि उषा आवो दिविजा कृतेन (1), आविः-कृष्णवाना मंहिमानम् आगात् (2), अप द्रुहः तम् आवः अजुष्टम् (3), अङ्गिरस्तमा पञ्चां अजीगः (4)
 [druhah tamah: harms and darkness; āvah: veil; vi: open;]

7.75.2: O Dawn, today, you awake for us for the journey to the vast bliss (1). Extend (your riches) for a vast state of enjoyment (2). Confirm in us a wealth of varied brightness (3). O human and divine, (confirm) in us, mortals a wealth full of inspired knowledge (4).

मृहे नौं अ॒द्य सुवि॑ताय बोधि उषौं (1), मृहे सौभगा॑य प्र यन्धि (2),
चि॑त्रं र॒यिं यशस् धेहि (3), अ॒स्मे देवि॑ मर्तेषु मानुषि॑ श्रवस्युम् (4)

[*mahe suvitāya*: vast bliss;

shravasyum: full of inspired knowledge;

devi mānushī: divine and human; the goddess human in mortals;

The function of Uṣha is to bring the divine dawn into mortal nature so that the visible goddess pours out her riches, both divine and human, in human beings.]

7.75.3: These are the lustres of the visible dawn (1), which have become richly diverse and brilliant, and immortal (2). Bringing to birth the divine workings (3), they diffuse themselves, filling those of the midworld (4).

एते त्ये भानबौं दर्शतायाः (1), चित्रा उषसौं अ॒मृतास् आगुः (2),
जनयन्तौ दैव्यानि ब्रतानि (3), आ॒पृणन्तौ अ॒न्तरिक्षा व्यस्थुः (4)

[*chitra*: brilliant]

7.75.4: The daughter of heaven and the queen of the worlds (4), carefully looks over the knowings in the persons (3). Even though she is far, yoking (exerting) herself (1), she swiftly comes to the five classes of beings (2).

एषा स्या युजाना परुकात् (1), पञ्च क्षितीः परि॑ सृद्यो जिंगाति (2),
अभिपश्यन्ति ब्रयुना जनानां (3), दिवो दुहिता भुवनस्य पत्नी (4)

[Five classes: See (7.72.5). They correspond to the beings of the five worlds. It is incorrect to relate them to the castes or the forest tribes like *nishādhās* as done by S. See also the essay, 'Seven Worlds' in 'Essence of the Rig Veda'.]

7.75.5: She is the daughter of Sun with all her forms of plenty (1), with richly diverse and opulent riches, mistress of all shining things (2). She is the queen of plenty, is praised by the riśhis and wears out the (living beings) (3). Uṣha, rises and shines out, hymned by (the persons) bearing (offerings) (4).

वाजिनीवती सूर्यस्य योषा (1), चित्रामंधा राय ईशे वसूनाम् (2),
ऋषिः स्तुता जरयन्ती मधोनी (3), उषा उच्छति बहिभिः गृणाना (4)

[*maghoni*: queens of plenty, (7.2.6);

vājinīvati: with the plenitude of all her forms of plenty, (1.3.10);

jarayanti: wears out, (1.92.10);

vasūnām: shining thing, (8.71.13); treasure, (1.127.1);

Line 3: She wears out the mortal aspects of the riśhis and replaces them by aspects of immortality. This idea is in (1.92.10).]

7.75.6: The ruddy shining and marvellous horses (1), bearing the brilliant Uṣha are seen (2). The bright (Uṣha) moves everywhere with the car having many forms (3). She establishes the ecstasy in worshipping persons (4).

प्रति श्रुतानाम् अरुषासो अश्वाः (1), चित्रा अंदश्वन् उषसं वहन्तः (2),
याति शुभ्रा विश्वपिशा रथेन् (3), दधाति रत्नं विधते जनाय (4)

[*arushāsah*: ruddy, (7.16.3);]

7.75.7: (She is) True with the gods who are true (1), great with the gods who are great (2), (she is the) sacrificial godhead with the gods sacrificial (3), she breaks open the strong places (4). She gives the shining herds (5); the cows low towards the dawn (6).

सत्या सत्येभिः (1), महती महद्भिः देवी देवेभिः (2), यजता यजत्रैः (3),
रुजद् दृढ़हानि (4), ददत् उस्त्रियाणां (5), प्रति गाव उषसं बावशन्त (6)

[Line 1: (alt.) Dawn true in her being with the gods who are true: For the riśhis, truth is most powerful. Vāmadeva

describes, 'Uṣha is happy and true because she is born from the truth', (4.51.7).

When Usha, the long-looked for Dawn arrives, she brings with her the luminous truth of the superconscious with which the gods are charged, brings the might and power of the Divine Will that the gods carry with them, receives her share of the soul's offering to the gods. With her light and power of Truth she breaks into the dark recesses of the sub-conscious regions where the radiant hosts of Light are kept hidden and imprisoned by the enemies; the freed lustres troop up with joyous cries.]

7.75.8: Confirm (or establish) for the sacrificers (us) a state of bliss, full of the light (cows), full of hero-strengths (1), full of the horse (life-energies) and of many enjoyments (2). Let there be no censurers (of yajna) with human ignorance (sitting on) the sacred grass (3). Do you protect us always by states of happy being (4).

नू नो गोमंद् वीरवद् धेहि रत्नम् (1), उषो अशावत् पुरुभोजौ अस्मे (2),
मा नो बृहिः पुरुषता निदे कः (3), यूयं पात् स्वस्तिभिः सदा नः (4)

[*purushata*: those with human quality of ignorance, (10.15.6)]

76. Uṣha

Riṣhi: Vasishṭhah Maitrāvaraṇih

7.76.1: The dawn has manifested the world

7.76.2: Paths of gods visible

7.76.3: Continuous dawns

7.76.4: Hewing the true thought, they brought to birth the dawn

7.76.5: The knowledge and energies become united

7.76.6: You are the leader of knowledge (Ray-cows)

7.76.7: Ability to hear the truth afar

Metre: Triṣṭup

7.76.1: Savitṛ, the god, the universal force has ascended (2), into the light that is immortal and is of all the births (1). By the will-power of the gods, the vision has been born (3). The dawn has manifested the whole world (4).

उदु ज्योतिः अमृतं विश्वजन्यं (1), विश्वानरः सविता देवो अश्रेत् (2),
क्रत्वा देवानाम् अजनिष्ट चक्षुः (3), आविरकः भुवनं विश्वम् उषाः (4)

[Line 4: (alt.): has manifested all that comes into being, all existences;]

7.76.2: Before me the paths of the journeyings of the gods have become visible, the journeyings that violate not (the truth) (1), whose movements were formed by Vasus (2). The eye of the dawn has come into being in front (3). She has come towards us arriving over our houses (4).

प्र मे पन्थां देवयाना अदश्न अमर्धन्तो (1), वसुभिः इष्टृतासः (2),
अभूदु केतुः उषसः पुरस्तात् (3), प्रतीची आगात् अधि हुर्म्येभ्यः (4)

[*pratīchī*: towards (us), fronting us, (4.3.2)]

7.76.3: Many were those days (1), which were before the rising of the sun (2), in which you, O Dawn, were seen as if moving about your lover (3), and not coming again (4).

तानीत् अहानि बहुलानि आसन् (1), या प्राचीनम् उदिता सूर्यस्य (2),
यतः परि जार ईबु आचरन्ति उषो दद्वेष्ट (3), न पुनः यतीवं (4)

[Line 2: (alt.): which were of old by the rising of the Sun.

This verse is certainly a picture of continuous dawns, not interrupted by nights, such as are visible in the Arctic regions, as indicated by Bālagangādhara Tilak, in his 'Arctic home of the Aryans'. The spiritual experience in the beginning cannot give all the wisdom. Each experience is followed by a period called night when the experience is digested as it was, preparing for the next experience. But some believe that the

initial experience is enough for ever, the so called continuous dawn.

7.76.4: Rejoicing together with the gods (with the Soma) (1), the ancient seers possessed the truth (2). The fathers found the hidden light (3). They hewing the true thought brought into being the dawn (4).

त इद् देवानां सधुमाद् आसन् (1), कृतावानः कवर्यः पूर्व्यसिः (2),
गूळहं ज्योतिः पितरो अन्वविन्दन् (3), सत्यमन्त्रा अजनयन् उषासम् (4)

[This mantra answers the query, 'who created the dawns'. To what did the dawn, the path etc., lead the fathers? The answer is in the next mantra.*sadamādah*: together rejoicing, (5.20.4); *satya mantrā*: the true thought expressed by the inspired word; by that, the hidden light is found;

Note that the ancient fathers who were human brought the dawn into being. Here the role of gods is not explicitly mentioned. In the Veda, the major event such as Vṛtra killing is the result of the joint efforts of the gods, the human seers and ancient fathers.]

7.76.5: In the level wideness, they meet together and unite their knowledge (1), and do not oppose each other (2). They diminish not the workings of the gods (3). Not violating them, they move (to their goal) by (the strength of) the Vasus (4).

समानं कुर्वे अधि संगतासः सं जानते (1), न यतन्ते मिथस्ते (2),
ते देवानां न मिनन्ति ब्रूतानि (3), अमर्धन्तो वसुभिः यादमानाः (4)

[Lines 1,2: The seven types of energy, become one, the one seven-mouthed Angirasa or seven-headed thought. Then Angirasa seers made all things true, (5.45.7)]

7.76.6: O blissful one, the Vasiṣṭhās, who wake in the dawn and who praise you (2), adore you with stoma hymns (1). You are the leader of the Ray-cows, and the queen of plenitude (3). O Ushas, you shine for us (4). O well-born, the first born, approach us (5).

प्रति त्वा स्तोमैः ईळते (1), वसिष्ठा उषुर्बुधः सुभगे तुषुवांसंः (2),
गवां नेत्री वाजपत्री (3), न उच्छ उषः (4), सुजाते प्रथमा जरस्व (5)
[jarasva: approach us, (7.9.6); subhage: blissful one;
gavām netrī: leader of the Ray-cows;]

7.76.7: Usha shining out is hymned by the Vasiṣṭhās (2). She is the leader of our felicities and the truths (1). May she establish in us the riches and the ability to hear the truth from afar (3). Do you protect us always by happy states of being (4).

एषा नेत्री राधसः सूनूतानाम् (1), उषा उच्छन्ती रिभ्यते वसिष्ठैः (2),
दीर्घश्रुतं रयिमस्मे दधाना (3), यूयं पात स्वस्तिभिः सदा नः (4)

[She is the leader not only of happy truths, but of our spiritual wealth and joy, bringer of the felicity reached by man or brought to him by the truth.

Line 3: see (7.16.8), ‘gives us the peace that hears the truth from afar’.]

77. Dawn

Rishi: Vasiṣṭhah Maitravarunih

7.77.1: She stirs every living creature to motion

7.77.2: Leader of the days

7.77.3: Brings the eye of vision of the gods

7.77.4: With the light banish the enemy and ward off hatred

7.77.5: Establish in us the impulsion for achievements

7.77.6: Vasiṣṭhās increase the dawn with their thoughts

Metre: Triṣṭup

[The hymns to Dawn in the Rig-Veda are among those which best exhibit the ancient bards fine and deep feeling for nature. The language is simple yet rich and the imagery brilliant. But the Divine Daughter of Heaven is not just the poetic personification of the rising sun. She is the kindling of the Divine Fire, of the Divine Will, the dawning of the light of Truth in the hearts and minds of men, bringing in her wake abundance of cows, horses, and chariots—that is, of knowledge, strength, energy, and health. Vasishtha, he who is filled with the joy of living, owner of the cow of plenty, one of the ten patriarchs, sings her blessings in this short hymn. (Jean Le Mee)]

7.77.1: Like a youthful maiden, Dawn shines brightly forth (1), stirring to motion every living creature (2). She kindles the fire for the use of men (3). Dawn created light, driving away the dark (4).

उपै रुचे युवतिर्न योषा (1), विश्वं जीवं प्रसुवन्तीं चरायै(2),
अभूदग्निः समिधे मानुषाणाम् (3), अकः ज्योतिः बाधमाना तमांसि (4)
[*akah*: has made (or created), (7.8.2)]

7.77.2: Sending out her beams, she rose up facing all (1). She wears brilliant robes, is resplendent, and increases with her radiance (2). (She is) golden-coloured and glorious to behold (3), Mother of ray-cows, she shines as the leader of the days (4).

विश्वं प्रतीची सप्रथा उदस्थाद् (1), रुशद् वासो बिभ्रती शुक्रम् अश्वैत् (2),
हिरण्यवर्णा सुदृशीक-संहृग् (3), गवाँ माता नेत्री अहाम् अरोचि (4)
[*ashvait*: increasing, (1.113.15);]

7.77.3: Happy, bringing the gods' eye of vision (1), she leads the white horse, that has perfect sight (2). Dawn is seen expressed entirely by the rays (3). Full of her varied riches, she manifests her birth in all things (4).

देवानां चक्षुः सुभगा वहन्ति श्रेतं (1), नयन्ति सुहर्षीकम् अर्थम् (2),
उषा अदर्शि रश्मिभिः व्यक्ता (3), चित्रामधा विश्वमनु प्रभूता (4)

[Line 2: White horse: the perfectly seeing force of divine will (Agni).

There is a sea of Bliss underlying this creation of God. But man misses it because of the disharmony in himself. The various parts of his nature---incomplete in themselves---are in conflict with each other. The mind labouring in ignorance, the life-force struggling against forces that are opposed to its continuance, the physical body constantly worn down by the demands of an unsympathetic mind and life are in disarray. Besides there is the disharmony between his nature and his self. Prakriti, nature, goes her own way ignoring or disobeying the Purusha, self. God Agni, the divine Seer-Will, (expressed as white horse) is prayed to bring the conquering light to establish harmony, to eliminate prevailing forces of darkness and antagonism and make possible an abundant enjoyment.

(MPP)]

7.77.4: O generous one, banish the enemy with light (1). And prepare the broad pastures for our Ray-cows, free from fear (2). Ward off hatred, bring us your priceless treasure (3). O queen of plenty, impel the achievements towards the singer (4).

अन्ति-वामा दूरे अभित्रमुच्छु (1), उर्बी गव्यूतिम् अभयं कृधी नः (2),
यावय द्रेषु आ भरा वसूनि (3), चोदय राधौ गृणते मधोनि (4)

[*maghonī*: queen of plenty, (7.2.6); *vāmam*: desirable and beautiful; *gavyūti*: pastures for Ray-cows, (8.60.20)
antivāma: who bears the desirables within us, generous one (occurs once)]

7.77.5: Illumine us with your glorious splendour (1). O Divine Dawn, enrich and lengthen our lives (2). O one in whom are all desirable things, establish in us the impulsion for achievements (3), of Ray-cows, life-energies and the powers of movement (4).

अस्मे श्रेष्ठैभिः भानुभिः वि भाहि (1), उषो देवि प्रतिरन्ती न आयुः (2),
इषं च नो दधती विश्वारे (3), गोमृत् अश्वावृत् रथवत् च राधः (4)

[Line 4: (alt.) cows, horses and chariots; For symbolism of these see the section, 'Some common words', in page (xxiii).]

7.77.6: O Daughter of Heaven (1), Vasiṣṭhās increase Dawn with their thoughts, O one of perfect birth (2). Establish in us wealth, sublime and mighty (3). O Gods, protect us always with your blessings (4).

यां त्वा दिवो दुहितः (1), वर्धयन्ति उषः सुजाते मतिभिः बसिष्ठाः (2),
सास्मासु धा रयिम् क्रष्णं बृहन्तं (3), यूयं पात स्वस्तिभिः सदा नः (4)

78. Uṣha

Rishi: Vasiṣṭhāḥ Maitrāvaraṇīḥ

7.78.1: Her rays of intuition

7.78.2: She repels all darkness and evils

7.78.3: Gives birth to Sun, yajña and Agni

7.78.4: Her car yoked by her self-law of nature

7.78.5: Makes earth enlivened with divine energy

Metre: Trishṭup

7.78.1: The first rays of intuition (or light) are visible (1). Her rays are spreading on high (2). O Ushas, with your vast and luminous car (4), bring us the beautiful and desirable things (5), in our front (3).

प्रति केतवः प्रथमा अंहश्न् (1), ऊर्ध्वा अंस्या अञ्जयो वि श्रयन्ते (2),
उषो अवर्चां (3), बृहुता रथेन ज्योतिष्मता (4), वामम् अस्मभ्यं वक्षि (5)

7.78.2: The kindled fires are increasing (1). The luminous sages hymn the dawn with their thoughts (2). Dawn divine comes (3), repelling by the light all darkness and evils (4).

प्रति षीम् अग्निः जरते समिद्धः (1), प्रति विप्रासो मृतिभिः गृणन्तः (2),
उषा याति (3), ज्योतिषा बाधमाना विश्वा तमांसि दुरिता अपे देवी (4)
[*apa bādhamaṇa*: repelling; *durita*: evils, calamities]

7.78.3: The shining Ushas extends to us the light (2), which is seen in the front (or east) (1). She gives birth to the Sun, yajna and Agni (3). The unwelcome and odious darkness goes away behind (4).

एता उ त्याः प्रति अद्वश्रन् पुरस्तात् (1), ज्योतिः यच्छन्तीः उषसौ विभातीः
(2), अर्जीजनन् सूर्यं यज्ञम् अग्निम् (3), अंपाचीनं तमौ अग्रात् अजुष्टम् (4)
[*yachchha*: extend to us, (7.16.8); *give*, (7.5.9);
apāchī: those turned back, (7.6.4);
ajushṭāt: that which is abhorred, (7.1.13)]

7.78.4: The opulent daughter of heaven becomes known (1). Everyone sees the shining dawn (2). She ascends the car which is yoked by her self-law of nature (3). The well-yoked horses draw (the car) (4).

अचेति दिवो दुहिता मधोनी (1), विश्वे पश्यन्ति उषसं विभातीम् (2),
आस्थाद् रथं स्वधया युज्यमानम् (3), आ यम् अश्वासः सुयुजो वहन्ति (4)
[*acheti*: becomes known, (1.113.4), (6.27.4); Note that a word close to it, *achetānasya* means, ‘one who knows not’ (7.4.7);
svadhā: self-law of nature, unique to each entity; food (s)]

7.78.5: We the opulent (persons) (2), being of one mind, awaken you today (1). O shining Ushas, (make earth) a field of gleaming (3). Protect us (4).

प्रति त्वं अद्य सुमनसो बुधन्ता (1), अस्माकांसो मधवानो वयं च (2),
तिलिलायध्वम् उषसो विभातीः (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*pratibudhanta*: wake you, (7.9.4);
tilvile: a field of gleaming, (5.62.7);

Line 3: The entire earth is enlivened with divine energy;
 “moisten the earth so that good crops can grow” (8.)]

79. Uṣhas

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

- 7.79.1: Uṣhas enlightens the paths of persons
- 7.79.2: The rays of dawn labour like men at work
- 7.79.3: She orders riches for the doer of works
- 7.79.4: Freed the Ray-cows hidden in the hills
- 7.79.5: Establish in us eternal thoughts

Metre: Triṣṭup

7.79.1: Uṣhas has enlightened the paths of the persons (1). She awakes the five classes of human beings (2). She has taken refuge in the Sun with her radiant bulls (of diffusion) (3). The Sun makes luminous the heaven and earth (4).

वि उषा आवः पथ्या जनानां (1), पञ्च क्षितीः मानुषीः बोधयन्ती (2),
 सुसंदर्भिः उक्षभिः भानुम् अश्रेद् (3), वि सूर्यो रोदसी चक्षसावः (4)

[*ukshabhiḥ*: bulls: the powers of life-energy which diffuse their energies on earth and man-kind;

ashret: has taken refuge; *vi āvah*: enlightened]

7.79.2: The dawns make their rays to shine out in the extremities of heaven (1). They labour like men who are set to a work (2). Your rays make the darkness to flee (3); they extend the light (4), as if the Sun was extending its two arms (5).

व्यञ्जते दिवो अन्तेषु अक्तून् (1), विशो न युक्ता उषसो यतन्ते (2),

संते गावः तम् आ वर्तयन्ति (3), ज्योतिः यच्छन्ति (4), सवितेर्व बाहु (5)

[*aktūn*: rays; *aktavah*: radiances, (10.3.4)]

7.79.3: Ushas has come into being most full of Indra-power (1). (She is) opulent in riches and has given birth to the inspirations of knowledge for our happy going (2). The goddess, the daughter of heaven (3), most full of Angirasahood, orders her riches for the doer of works (4).

अ भूदुषा इन्द्रतमा (1), मधोनी आजीजनत् सुविताय श्रवांसि (2),
वि दिवो देवी दुहिता (3), दंधाति अङ्गिरस्तमा सुकृते वसूनि (4)

[*angirastama*: the condition or achievement of Angirasa seers, Angirasahood; *suvitāya*: for good and bliss; for happy going;]

7.79.4: O Ushas, to us who praise you (3), give the riches in the same way (1), you gave to the singers (in the ancient days) (2). You know (all beings) just as one can know the bull by its sound (4). You have entered the doors of the strong hills and freed (the ray-cows in them) (5).

तावत् उषो राधो अस्मभ्य रास्व (1), यावत् स्तोतृभ्यो अरदो (2), गृणाना
(3), यां त्वा जङ्गुः वृषभस्या रवेण (4), वि दृङ्गहस्य दुरो अद्रैः और्णोः (5)
[*vi aurṇoh*: freed;]

7.79.5: Impel towards us the riches of god and god (1). Impel towards us the true words (2). By your shining, establish in us the eternal thoughts (3). Do you protect us always by states of happy being (4).

देवंदेवं राधसे चोदयन्ति (1), अस्मद्वृक् सूनृता ईरयन्ती (2),
व्युच्छन्ती नः सनये धियो धा (3), युयं पात स्वस्तिभिः सदा नः (4)

[*sanaya*: eternal, (3.20.4); *sanaya dhiya*: thoughts of the eternal; eternal-thoughts]

80. Ushas

Rishi: Vasishthah Maitravarunih

7.80.1: She speeds the worlds with her wholeness

7.80.2: She establishes a new life, dispersing the ignorance

Metre: Triṣṭup

7.80.1: Vasiṣṭhas, the illumined sages, first awaken (2), Uṣha with their stoma hymns (1). She speeds the worlds with her wholeness (3). She discloses all the worlds (4).

प्रति स्तोर्मैभिः उषस् (1), वसिष्ठा गीर्भिः विप्रांसः प्रथमा अबुध्रन् (2),

विवर्तयन्ती रजसी समन्ते (3), आविष्कृणवती भुवनानि विश्वा (4)

[*samanta*: wholeness, (5.1.11); *prati abudhran*: awake; *āviṣhkṛṇvati*: to disclose, (5.80.4);]

7.80.2: Uṣha is awake (3). Hence she establishes a new life (1). She (disperses) the dense darkness and ignorance with her light (2). She bears her front like an immodest maiden (4). She makes manifest Sun, yajna and Agni (5).

एषा स्या नव्यमायुः दधाना (1), गूद्वी तमो ज्योतिषा (2), उषा अबोधि

(3), अग्रं एति युवतिः अहयाणा (4), प्राचिकित् सूर्यं यज्ञम् अग्निम् (5)

[Line 5: the idea is also in (7.78.3);

abodhi: is awake, (3.5.1, 6.1.1);]

7.80.3: Same as (7.41.7)

[Also in TS (4.2.6.8)]

81. Uṣha

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇiḥ

- 7.81.1:** She is a perfect guide
7.81.2: May we obtain enjoyment with your and Sun's rays
7.81.3: You grant manifold ecstasy to the giver
7.81.4: Create the plenitude so that we can understand the Sun
7.81.5: Felicity having a far-extended hearing for the word
7.81.6: With your true words, you impel the opulent

Metre: 1,3,5, Br̥hatī; 2,4,6, Satobṛhatī

7.81.1: The daughter of heaven (2), is seen coming and shining (1). She dispels the great gloom for the vision (of all) (3). She, the perfect guide, she creates the light (4).

प्रति उ अदर्शि आ-यती उच्छन्ती (1), दुहिता दिवः (2),
अपो महि व्ययति चक्षसे तमो (3), ज्योतिः कृणोति सूनरी (4)
[sūnari: perfect guide, (1.48.5), (4.52.1); adarshi: seen]

7.81.2: When the Sun along with Uṣhas rises and releases the rays (1), he renders the asterisms also luminous (2). With your manifestation and that of the Sun (3), may we obtain (our share of) the enjoyment (4).

उदुसियाः सूजते सूर्यः सचान् उद्यन् (1), नक्षत्रम् अर्चिवत् (2),
तवेत् उषो व्युषि सूर्यस्य च (3), सं भक्तेन गमेमहि (4)
[bhaktam: that which is enjoyed, (1.127.5)]

7.81.3: O Uṣhas, daughter of heaven, who possesses (the enjoyments) (1), may we quickly awaken you (2). You bear (3), to the giver the beatitude (5), a manifold and desirable ecstasy for his posession (4).

प्रति त्वा दुहितर्दिव उषो (1), जीरा अभुत्स्महि (2),
या वहसि (3), पुरु स्पार्ह वनन्वति रत्नं न (4), दाशुषे मयः (5)

[*prati abhutsmahi*: awaken you (S); *mayah*: beatitude; *vananvati*: to possess, (8.104.19); *puru*: manifold;]

7.81.4: O great goddess, by your shining, may you create in us, the plenitude (1), so that we can see the Sun and understand (2). O distributor of ecstasy (3), we desire that may we be to you like the children to a mother (4).

उच्छन्ति या कृणोषि मंहनां (1), महि प्रख्यै देवि स्वर्द्धशो (2),
तस्यास्ते रत्नभाज (3), ईमहे वयं स्याम मातुः न सूनवः (4)

[Lines 1,2: Only when we have wide vision, we can appreciate the immensity and the givings of the Sun.

mahi devi: great goddess; *mamhanā*: plenitude, (5.16.4);
ratna bhāja: distributor of ecstasy; *prakhyaī*: to understand;]

7.81.5: O Uṣha, bring to us the richly brilliant and opulent felicity (1), which has a far-extended hearing for the word (2). O daughter of heaven (3), give us that enjoyment fit for mortals in which we could rejoice (3).

तच्चित्रं राधु आ भर उषो (1), यद् दीर्घश्रुत्तमम् (2),
यत् तै दिवो दुहितः (3), मर्तभोजनं तद् रास्व भुनजामहै (4)

[*rādhah*: opulent felicity; *chitram*: richly brilliant, (6.10.5);
dīrghashruttamam: which has a far-extended hearing for the word from beyond; see the note in (7.16.8)]

7.81.6: (Give) to our luminous sages the divine hearing, immortality, the delightful riches (1), the plenitude of Ray-cows to us (2). You are the impeller of the opulent and you are with the true words (3). O Uṣha, drive away our foes (4).

श्रवः सुरिभ्यो अमृतं वसुल्बनं (1), वाजान् अस्मभ्यं गोमतः (2),
चोदयित्री मधोनः सूनृतावती (3), उषा उच्छत् अप सिधः (4)

[*apa uchchhat*: drive away (S);

vasutvanam: the riches of delight (*vana*);]

Indra and Varuṇa: (82-85)

[There are several hymns which are addressed jointly to two deities. The ṛṣhi prays their joint powers to manifest in him. Even though both Indra and Varuṇa are addressed as kings, their complimentary nature is mentioned in several mantrās. (7.82.2) states Indra is the all-ruler (*samrāṭ*), whereas Varuṇa is the self-ruler (*svarāṭ*). (7.83.9) states, ‘one of you destroys the foes, the other upholds the law of workings (*vratāni*). They together widen the inner world of devotees and thus reduce their sinful tendencies. (7.85.3) states that one of you support the aspirants in their different paths; the other (Indra) kills the hostile foes like Vṛtra.

A brief view of the powers of Varuṇa is given at the beginning of sūkta 86 in this Maṇḍala. Recall that sūktās (18-32) are dedicated to Indra.]

82. Indra and Varuṇa

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

7.82.1: We overpower the evil-doers and evil-minded

**7.82.2: Among you two, one is all-ruler, the other is
self-ruler**

7.82.3: Raised the Sun and filled empty rivers

7.82.4: Heroes call you for protection

**7.82.5: You have created all beings of worlds with your
might**

7.82.6: Yajamāna shapes his own vigour with Varuṇa's help

7.82.7: No calamity can touch the mortal who gives to them

7.82.8: Grant us your friendship and affinity

7.82.9: Gain of creation and extension (*toka, tanaya*)

7.82.10: Bring us a wide-extended home of bliss

Metre: Jagatī

7.82.1: O Indra and Varuṇa, you two in our pilgrimage-journey (1), grant us vast peace and peace to all people (2). May we overpower those (evil-doers) who want to subdue those performing intense sacrifices (3). May we conquer in battle the evil-minded (4).

इन्द्रावरुणा युवम् अध्वराय (1), नो विशे जनाय महि शम् यच्छतम् (2),
दीर्घ-प्रयज्ञम् अति यो वनुष्यति (3), वयं जयेम् पृतनासु दूर्ध्यः (4)
[vanuṣyati: those who want to subdue us]

7.82.2: One among you is called as the all-ruler (*samrāṭ*), the other the self-ruler (*svarāṭ*) (1). O great Indra-Varuṇa, you have great riches (2). The All-gods in the supreme station (3), have established along with you, the mighty ones, the vigour and strength (in us) (4).

सम्माट् अन्यः स्वराट् अन्य उच्यते (1), वां महान्तौ इन्द्रावरुणा महावसू (2),
विश्वे देवासः परमे व्योमनि (3), सं वाम् ओजो वृषणा सं बलं दधुः (4)
[ojas: vigour; *balam*: strength;]

7.82.3: By your vigour, you opened the doors and (released the) waters (1). You raised the Sun to be the lord in the heaven (2). O Indra-Varuṇa, who have the magic knowledge, by your rejoicing (in the Soma) (3), you filled the empty rivers (4). You nourish our thoughts (5).

अनु अपां खानि अतृन्तम् ओजसा (1), सूर्यम् ऐरयतं दिवि प्रभुम् (2),
इन्द्रावरुणा मदै अस्य मायिनो (3), अपिन्वतम् अपितः (4), पिन्वतं धियः (5)
[airayatam: sent up, (8.74.3); *khāni*: doors, (5.32.1);
anu atṛntam: opened; *pinvatam*: nourish, (6.5.8)]

7.82.4: For the sake of protection (3), the heroes engaged in battles (call you) (1), with bended knees (4). The carrier of offerings (call you) (2); The doers of work call you, O Indra and Varuṇa, who are swift to our call (6). You are lords of the riches in the two (realms) (5).

युवामिद् युत्सु पृतनासु (1), वह्यो युवां (2), क्षेमस्य प्रसवे (3), मितज्ञवः (4), ईशाना वस्वं उभयस्य (5), कारव इन्द्रावरुणा सुहवा हवामहे (6)

7.82.5: O Indra and Varuṇa, you have created (1), with your might all the beings of the worlds (2). For welfare, Mitra sets to work Varuṇa (3). The other one, Indra travels for happiness with the fierce Maruts (4).

इन्द्रावरुणा यत् इमानि चक्रथुः (1), विश्वा जातानि भुवनस्य मज्जनां (2), क्षेमेण मित्रो वरुणं दुवस्यति (3), मरुद्धिः उग्रः शुभम् अन्य ईयते (4)

[Line 2: Mitra is the lord of love. Love can be established by the work done by Varuṇa, the lord of infinities.

īyate: journeys, (4.14.3); *majmanā*: with might, (8.103.2);
shubham: happiness, (3.26.4)]

7.82.6: The yajamāna shapes his own vigour (ojas) to be firm (2), using the energies of Varuṇa, for obtaining great riches (1). Among them, the one unaccompanied destroys the foe who harms (3). The other completely destroys the foes, again and again, with little effort (4).

महे शुल्काय वरुणस्य नु त्विष (1), ओजों मिमाते धृवमस्य यत् स्वम् (2), अजामिम् अन्यः श्वथयन्तम् आतिरद् (3), दग्धेभिः अन्यः प्रवृणोति भूयसः (4)

[*tvisha*: energies, (8.43.3);
ajāmim: unaccompanied, (10.69.12), single, (4.4.5)]

7.82.7: No sin, no calamity (1), no distress (3), can befall that mortal, O Indra and Varuṇa (2,5), to whose pilgrim-rite you go and accept the offerings (4), No harm (can touch him) (6).

न तमंहो न दुरितानि (1), मर्त्यम् इन्द्रावरुणा (2), न तपः कुतः चन (3), यस्य देवा गच्छथो वीथो अध्वरं (4), न तं मर्त्यस्य नशते (5), परिहृतिः (6)

[*vīthe*: accept the offerings (S), related to *vītaye* in (5.26.2);
nashate: befalls him, (6.3.2)]

7.82.8: O Leaders, come with the divine protection to our front (1). If you take pleasure in me, then hear my call (2). O Indra and Varuṇa, grant us (4), your friendship and your happy affinity (3).

अ॒र्बाक् न॑रा दैव्ये॒न अ॒वसा॒ गतं (1), शृणुतं हवं॑ यदि॒ मे॒ जुजौषथः (2),
युवोः॑ हि॒ स॒ख्यमुत् वा॒ यदाप्यं॒ मार्दीकम् (3), इन्द्रावरुणा॒ नि॒ यच्छतम् (4)

7.82.9: O Indra and Varuṇa, may you fight (for us) by leading us in battle and battle (1). You have the strength which overcomes foes (2). Both types of persons call you in battles (3), for the gain of creation and extension (or sons and grandsons) (4).

अ॒स्माक्म्॒ इन्द्रावरुणा॒ भरेभरे॒ पुरोयोधा॒ भवतं (1), कृष्टि॑-ओजसा॒ (2),
यद् वां॒ हवन्त उभये॑ अधे॒ स्पृष्ठि॒ नरः (3), तोकस्य॑ तनयस्य॒ सातिषु॑ (4)

7.82.10: May Indra, Varuṇa, Mitra and Aryama (1), bring us the lights (of knowledge), a vast home of bliss, which is wide-extended (2). May the light of Aditi, the increaser of truth be not harming (3). May we meditate on a chant for the god Savitṛ (4).

अ॒स्मे॒ इन्द्रो॒ वरुणो॒ मि॒त्रो॒ अ॒र्यमा॒ (1), युम्मं॑ यच्छन्तु॒ महि॒ शर्म॑ स॒प्रथः (2),
अ॒वध्रं॒ ज्योतिः॒ अदिते॒ः क्रतु॒वृधो॑ (3), देवस्य॑ क्लोकं॒ सवितुः॒ मनामहे॑ (4)

[Line 3: May our body be able to withstand the power of the incoming light of Aditi. May we suffer no harm.]

83. Indra and Varuṇa

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇiḥ

7.83.1: Seekers of ray-cows are in your front

7.83.2: Indra and Varuṇa assure safety amidst danger

7.83.3: Help us amidst destruction by non-giving foes

7.83.4: Smiting Bheda to help Sudāsa

7.83.5: Make us reach the shore of safety

7.83.6: Attacked by ten hostile kings

7.83.7: Songs became true

7.83.8: Tr̄tsus meditated on you with surrender

**7.83.9: One of you destroys foes, the other upholds the law
of workings**

Metre: Jagatī

7.83.1: The seekers of Ray-cows in difficulties come to our front (2), contemplating your affinity, O leaders (1). Kill the Vṛtra-dāsa (foes) as well as the Āryan (foes) (2). O Indra and Varuṇa, protect Sudāsa with your safe-guardings (3).

युवां नरा पश्यमानास् आप्यं (1), प्राचा गव्यन्तः पृथु-पश्वो ययुः (2),
 दासा च वृत्रा हुतमायीणि च (3), सुदासम् इन्द्रावरुणा अवसा अवतम् (4)
 [Line 2: *parshava*: ribs: It occurs in 2 places (10.33.2) and (1.105.8), referring to a person with painful ribs which are compared to rival wives. Thus *prthuparshava* refers to persons facing many problems, caused by hostiles.
avatām: protect, (10.70.10)]

7.83.2: When men assemble with raised banners (1), there is a conflict (2). When there is nothing favourable (3), people in fear look up to the Sun (4); then Indra and Varuṇa speak to us (with assurance of safety) (5).

यत्रा नरः समयन्ते कृतध्वजो (1), यस्मिन् आजा भवति (2), किं चन
 प्रियम् (3), यत्रा भयन्ते भुवेना स्वर्दशः (4), तत्रा न इन्द्रावरुणा अधि
 वोचतम् (5)

7.83.3: O Indra and Varuṇa, the destruction is seen on earth from end to end (1). The clamour has ascended to the heaven (2). The non-giving (foes) are nearing our people (3). Hearing our call (for help), may you come in our front with your protection (4).

सं भूम्या अन्ता ध्वसिरा अँदक्षत इन्द्रावरुणा (1), दिवि घोष् आरुहत् (2),
अस्युः जनानाम् उप माम् अरातयो (3), अर्वाक् अवसा हवनश्रुता गंतम् (4)
[*upa asthuḥ*: nearing (S);]

7.83.4: You completely protected Sudāsa (2), by smiting with your weapons (the foe) Bheda who was unconquered till then (1). You have heard the invocations of the soul-thoughts (3). (Powers of growth) placed in front by the Tr̄tsūs have become true (4).

इन्द्रावरुणा वृधनाभिः अप्रति भेदं बन्वन्ता (1), प्र सुदासम् आवतम् (2),
ब्रह्माणि एषां शृणुतं हवीमनि (3), सत्या तृत्सूनाम् अभवत् पुरोहितिः (4)
[*brahmāṇi*: soul-thoughts; *puru-hitiḥ*: placed in front, (7.60.12);
Line 4: The desires expressed in the invocation have been fulfilled.]

7.83.5: O Indra and Varuṇa, the evil-forces of the foe (*arya*) are consuming us (1). The non-givers are desiring to conquer us (2). You are the kings of the riches of the two (realms) (3). Protect us on this day (of battle) so that we can reach the shore of safety (4).

इन्द्रावरुणौ अभि आ तंपन्ति मा अघानि अर्यो (1), वनुषाम् अरातयः (2),
युवं हि वस्वं उभयस्य राजयो (3), अर्ध स्मा नो अवतं पार्ये दिवि (4)
[*agham*: evil, (5.3.7); *pārye*: shore of safety]

7.83.6: In the conflicts, both call you two (1), for the gain of riches, O Indra and Varuṇa (2). You completely protected Sudāsa and Tr̄tsus (4), when attacked by the ten kings (3).

युवां हवन्त उभयास आजिषु (1), इन्द्रं च वस्वो वर्हणं च सातये (2),
यत्र राजभिः दुशभिः निबाधितं (3), प्र सुदासम् आवतं तृत्सुभिः सह (4)

[Line 1: both: Sudāsa and Tr̄tsu;

Ten kings: (The demon-foes) Shimyu, Turvasha, Druhyu, Kavaśha, Pūru, Anu, Bheda, Shambara and the two Vaikarṇas.

This list is not mentioned in any RV mantra; S mentions this list. These are the enemies of Sudāsa and Tr̄tsu. Note all these names have psychological meanings indicating their hostile powers; they are not human.]

7.83.7: The ten kings (1), could not prevail against Sudāsa, O Indra and Varuṇa (3), even though these non-sacrificers together acted (2). The songs of praise of the priests seated in the house became true (4). The gods were present in these luminous invocations (5).

दश् राजान्: (1), समिता अयज्यवः (2), सुदासम् इन्द्रावरुणा न युयुधुः (3),
सत्या नृणाम् अद्ग्रसदाम् उपस्तुतिः (4), देवा एषाम् अभवन् देवहृतिषु (5)
[*devahṛtiṣu*: luminous invocations,
admasad: seated in the house, (8.44.29)]

7.83.8: Even though surrounded on all sides by the ten kings (1), Sudāsa was taught by you (to fight successfully), O Indra and Varuṇa (2). With matted hair and walking gracefully, with the prostrations of surrender (3), Tr̄tsus touched you and meditated on you, being full of thoughts (4).

द्राशराङ्गे परियत्ताय विश्वतः (1), सुदास इन्द्रावरुणौ अशिक्षतम् (2),
श्वित्यच्चो यत्र नमसा कपर्दिनौ (3), धिया धीवन्तो असंपन्त तृत्सवः (4)
[*dhīvanta*: full of thoughts; *sapanta*: to touch, (1.68.2)]

7.83.9: One of you destroys the (demon) foes in the battles (1). The other always protects the law of workings (2). O mighty one, we invoke you with words for complete purification (3). O Indra and Varuṇa grant us peace and bliss (4).

बृत्राणि अन्यः संमिथेषु जिघ्नते (1), ब्रतानि अन्यो अभि रक्षते सदा (2),
हवामहे वां वृषणा सुवृक्तिभिः (3), अस्मे इन्द्रावरुणा शर्म यच्छतम् (4)

7.83.10: Same as (7.82.10)

84. Indra and Varuṇa

Rishi: Vasiṣṭhaḥ Maitrāvaraṇih

7.84.1: You assume many forms of your own accord

7.84.2: Indra widens the world of devotees

7.84.3: May the riches sent by gods reach us

7.84.4: Sun impairs those who utter falsehood

7.84.5: Advent of gods who have perfect ecstasy

Metre: Triṣṭup

7.84.1: O Kings, may you turn towards this pilgrimage-rite (1), to accept our offerings and the prostrations of surrender (2). (The offerings) held in our luminous arms (3), go towards you who assume many forms of your own accord (4).

आ वां राजानौ अध्वरे वंवृत्यां (1), हृव्येभिः इन्द्रावरुणा नमोभिः (2),
प्र वां घृताचीं बाहोः दधाना (3), परि त्मना विषुरूपा जिगाति (4)

[Line 3, 4: The offerings are presented by the arms in ways appropriate to each form of the deity.

ghṛtāchī: luminous, (7.1.6); *jigāti*: goes;]

7.84.2: You travel in the vast kingdom of heaven (1). You bind us with the bondage (of diseases and others) without using any ropes (2). May you free us from the wrath of Varuṇa (and thus free us) (3). Indra makes the world wide (4).

युवो राष्ट्रं बृहत् इन्वति द्यौः (1), यौ सेतृभिः अरज्ञुभिः सिनीथः (2),
परि नो हेलो वरुणस्य वृज्या (3), उरुं न इन्द्रः कृणवदु लोकम् (4)

[Line 4: One commits a sin because of a perception of some sort of limitation such as resources physical, mental. When a devotee widens his world, by the grace of Indra, more and more resources appear in his view. Thus there is a decrease in the tendency to commit such sins.

sinīthah: to bind (S) (occurs once); *invati*: to journey (6.5.1)]

7.84.3: May you render beautiful the yajna done during the discoveries of knowledge (1). May the soul thoughts (or mantrās) of illumined sages be well-known (or well-manifested) (2). May the riches sent by the gods reach us (3). May we be increased by your protections and increasings which are desirable (4).

कृतं नो यज्ञं विद्यथेषु चार्हं (1), कृतं ब्रह्माणि सूरिषु प्रशस्ता (2),
उपौ रुयिः देवजूतो न एतु (3), प्रणः स्पाहार्भिः ऊतिभिः तिरेतम् (4)

[*prashasta*: well-known (1.66.2), widely manifested, (1.36.9);
pra tiretam: increase us (S), (occurs once)]

7.84.4: O Indra and Varuṇa, establish the felicities in us which are desirable for all (1), which house a multitude of riches, along with dwellings (2). The Sun ravages those who utter falsehood (3). He, the hero, gives unbounded treasure (4).

अस्मे इन्द्रावरुणा विश्ववारं रुयिं धन्तं (1), वसुमन्तं पुरुक्षुम् (2),
प्रय आदित्यो अनृता मिनाति (3), अभिता शूरौ दयते वसूनि (4)

[*vasumantam*: opulent, (10.11.8); one with dwelling (S);
purukṣhuḥ: housing a multitude of riches, (1.68.5)]

7.84.5: May this hymn reach Indra and Varuṇa (1). May (this hymn) impelled by me be protective for children and grandchildren (creations and extensions) (2). May we go for the advent of gods who have perfect ecstasy (3). Do you protect us always with states of happy being (4).

इयमिन्द्रं वरुणम् अष्ट मे गीः (1), प्रावत् तोके तनये तूतुजाना (2),
सु-रक्तासो देवर्वीतिं गमेम (3), युयं पात स्वस्तिभिः सदा नः (4)

[*tūtujāna*: with force of impulsions, (3.6.5)]

85. Indra and Varuṇa

Rishi: Vasiṣṭhah Maitrāvaraṇih

7.85.1: For our purification, we offer our mind of wisdom

7.85.2: Scatter the foes

7.85.3: One of you supports the aspirants; the other kills

Vṛtras

7.85.4: Agni of perfect will

Metre: Triṣṭup

7.85.1: To Indra and Varuṇa, we offer Soma (2). For our purification we offer our mind of wisdom, untouched by demon foes (1), and is luminous in front like Goddess Uṣha (3). May they protect us before and during our journeys (4).

पुनीषे वाम् अरक्षसं मनीषां (1), सोमम् इन्द्रायु बरुणायु जुहत् (2),
घृतप्रतीकाम् उषसं न देवीं (3), ता नो यामन् उरुष्यताम् अभीके (4)

[*punīṣe*: for purification, (occurs once);

manīṣām: mind of wisdom, (4.5.3), *abhike*: before, (4.12.5);

ghṛtapratikam: one with luminous front, (3.1.18), (10.21.7)]

7.85.2: (We are) contesting (against the foes) here where the gods are invoked (1). Here the luminous shafts aimed at the banners are falling (2). O Indra and Varuṇa may you smite these foes (3), with your weapons so that they retreat or scatter in all directions (4).

स्पर्धन्ते वा उ देवहूये अत्र (1), येषु ध्वजेषु दिव्यवः पतन्ति (2),
युवं तान् इन्द्रावरुणौ अमित्रान् हुतं (3), पराचः शर्वा विषूचः (4)

7.85.3: The divine waters (or energies) by their self-glory (1), establish the gods Indra and varuṇa in their dwellings (2). One of you supports the aspirants in their different paths (3). The other kills the Vṛtras without any resistance (4).

आपः चित् हि स्वयंशसुः सदःसु देवीः (१), इन्द्रं वरुणं देवता धुः (२),
 कृष्टिः अन्यो धारयति प्रविक्ता (३), वृत्राणि अन्यो अप्रतीनि हन्ति (४)
 [praviktā: several paths, (6.50.5); sadah-su: dwellings;]

7.85.4: He (Agni) has the perfect will, possesses the truth and is the invoker (१). To you, the mighty ādityās, the yajamāna offers his prostrations of surrender (२). He, the giver of offerings, asks you to return for the sake of protection (३). He is there with a happy path and has the pleasant offering (४).

स सुक्रतुः कृतचित् अस्तु होता (१), य आदित्य शबसा वां नमस्वान् (२),
 आ-ववर्तत् अवसे वां हुविष्मान् (३), अस्त् इत् स सुविताय प्रयस्वान् (४)
 [suvitāya: to the happy path, (4.14.3); for a happy journey, (3.2.13, 5.11.1)]

7.85.5: Same as (7.84.5)

Varuṇa: (86-89)

[There are 8 complete sūktas dedicated to Varuṇa of which 4 are here in this Maṇḍala.

Viewed on the surface, Varuṇa is the omniscient and omnipotent Lord or Creator, Master of the oceans and the sky, whose strength and speed cannot be matched by anyone else. He maintains all the laws in the Earth, mid-region and the heavens, punishing the transgressors. But a closer look reveals the esoteric meaning of the hymns just as with the other hymns of Rig Veda. Varuṇa is the Godhead who creates pathways for the Sun in our being which is full of darkness so that the Sun can pour his knowledge into all the dark corners of the being. The oceans, of which Varuṇa is the master, symbolize the waters of the Truth and Varuṇa pours these Waters on our three bodies, viz. physical, vital and mental, and removes all sin, evil and falsehood from our lives. The Seer Shunahshepa explicitly requests Varuṇa to release or loosen the three cords

of bondage which represent the bonds of the three planes, physical, vital and mental. These knots restrict the flow of the universal psychic energies in our body. Varuṇa is prayed to release these knots. These knots are the celebrated knots associated with the names Brahma, Viṣhṇu and Rudra in the tāntrik literature of a later date.

A common descriptor used for Varuṇa is *uru*, which means always ‘wide’ in the Rig Veda. Varuṇa is the lord of all infinities, master of all the oceans and ether. Varuṇa’s dwelling is in the vast, (*urukṣhaya*), (1.2.9), Varuṇa has wide vision (*uru chakṣhasam*), (1.25.16). He is hymned as *urushamsa* in (1.24.11) and (2.28.3). *shamsa* in the Veda always stands for the perfect expression or speech. Recall that different formations are brought out by the power of speech or Vāk in the Veda. *uru shamsa*, means “wide expression”, the bringing out of our being (or *sat*) that which is latent in it and manifesting it in our action. Thus Varuṇa grants us a broader vision, removes the narrowness of our outlook so that we can express our aspiration for the attainment of infinities.

Consequently, he is also hymned as *swarāt*, (2.28.1), the self-ruler and *sāmrāt*, the emperor (8.25.3, 8.42.1). *sāmrāt* means one who has complete kingship or control over both subjective and objective existence. Among the people of the Vedic age, the emperor was also a sage; he was both a thinker and a hero. He had a plenitude of both wisdom and will, thought and action. Varuṇa is the king of all the dominions (8.42.1 and 8.42.2.). Hence Varuṇa is pictured as self-knowing, self-mastering, moving freely with the laws because he is perfectly aware of the laws. Recall that *satya* is the Truth-Absolute in the Veda. *rta* is the Truth in manifestation everywhere and at any time. It is the Truth of Divine Being regulating the right activity of both body and mind. Varuṇa is

said to be touching with the Truth (*ṛtasprshā*), (1.2.8). Varuṇa is also called *ṛtavṛdha*, increaser of Truth, because he along with Mitra increase the Truth in the human being, the *yajamāna* who performs the *yajña*, the harmonious arrangement of actions. Varuṇa is endowed with a vast will-power, *brahantam kratum* (1.2.8). He increases the will-power in man so that the human can perform all actions consistent with the Truth in manifestation (*ṛta*). He is hymned as ‘superbly laudable among the laudable’ (1.17.5). Laud or praise in the Veda is not simply a casual utterance, but has the power to bring out the intentions expressed in speech.

We will give here the description of Varuṇa given by Seer Nabhaka of the family Kaṇva. “Luminous Varuṇa has embraced the nights; He holds the Dawns within him by his creative knowledge; Visioned, he is around every object” (8.41.3). “He who supports the worlds of life, he who well knows the hidden names of the rays of the dawns, He cherishes much wisdom”, (8.41.5). “In whom all wisdom is centred as the nave is set within the wheel”, (8.41.6). “He wraps these regions as a robe; He contemplates the hosts of Gods and all the works of mortals; In the home of Varuṇa all the Gods follow his decree,” (8.41.7). “He is the hidden ocean and he climbs passing beyond heaven; when he has placed the sacrificial word in these dawns, then with his luminous feet he tramples illusions and ascends to the Heavens”, (8.41.8). [Sri Aurobindo, sv].

Sin and Shortcomings

Varuṇa prepares the great pathways in the human being so that the illumination of the Sun, Sūrya, can enter all the unlit regions in him. The heart is the dwelling place of the inner self of man. Afflictions of the heart are indicative of the effects of the forces of ignorance on our inner being. The Vedic Seers

did not compartmentalize the physical and psychological ailments as the moderns do. Only the Light brought in by the Sun can dislodge the forces of ignorance which cause the afflictions as declared in (1.25.7).

In the hymns of the Seer Shunahshepa there is repeated mention of the words sin, *enah*, disregard, *he/a*, etc., which need special attention. Recall that Varuṇa is the upholder of the Laws, *vratāni*, upholder of *ṛtam* which is the Truth of Divine being regulating the right activity in both mind and body. The Rig Vedic Seers were very much aware of the human frailties. They saw around them persons steeped in selfishness and prayed that they may not be in the same boat. "May I not live, O Varuṇa, to witness my wealthy, liberal dear friend's destitution", (3.28.10).

There is no listing of the set of actions which constitute sins and otherwise, because such a mechanical classification is not possible. The attempts at codifying these highly plastic modes of life and conduct are found in the several ancient books of Hindus called as *dharma shāstrās*. The period of these books is several millennia after the age of Rig Veda. Every religion like Christianity, Judaism, Islam, etc. have their own books of conduct, often represented as the word of God. Among all these books, the special feature of the Hindu *dharma shāstrās* is that they alone recognize that these books have some eternal elements and some other elements which are appropriate to a particular time, place and society. The Seers of each generation are expected to reframe the variable parts of the rules appropriate to that time and place.

We summarize the observations of Sri M.P. Pandit: "The movement against the law of being may be with full knowledge of what one is doing or in ignorance of the wrong nature of the movement. In each case *Karma* is forged and the results

suffered. Yet where one acts contrary to the law of Truth consciously, the results are particularly detrimental to the growth of Soul within. A thick crust of darkness gathers round the soul and prevents its Light from coming through (to the other parts of our body). But in the action in ignorance, the reactions are mostly on the surface and do not go deep. Both types of sin are held up before God Varuṇa, the Lord of Purity, so that he may first loosen these impurities from the being of the seeker and then cut them asunder". Seer *Atri* indicates, 'Our sin against Truth and our sin by ignorance, all these clear away like loosened things', (5.85.8).

Note that premature death itself is a transgression of the Law. Sacred is the life consecrated to the God. If it is not robbed, but well-protected, it fulfils itself. For Varuṇa, the master of infinities, the establishment of the forces of harmony in human bodies is not difficult as declared in (1.24.14).

Three Methods

In 1.25.3, the Seer prays "O Varuṇa, we bind your mind excellently with our praises like the charioteer the ready horse." There are three ingredients in the attempt of the Seer to bind Varuṇa namely *namas* (surrender), *yajña* and *havis* (offerings). The first step is to have faith and express it by the homage or adoration in a spirit of complete surrender. The next step is to try to perform all actions in a spirit of harmony. We may recall that *yajña* is not merely a ritual. It is an orderly arrangement of all actions and their offerings to the cosmic powers to whom they rightly belong. The ritual of *yajña* is one such orderly arrangement. The next is the offering to the Gods of the delight or *rasa* released from our actions. This is the threefold way. Then the bonds of sins will be loosened.

Relation to the knots mentioned in the *tantra-yoga*

As Sri Kapāli Sāstry states, (KS, CW, Vol. 6) “there is no doubt whatsoever that the triple bondage mentioned in some hymns to Varuṇa, corresponds to the three knots famous in the *tantra yoga* under the names of Brahma, Viṣṇu and Rudra. The triple bondage obstructs the entry and spread of the Truth-light in the threefold being of mind, life and body. Release from it is possible by the grace of God Varuṇa”. For more details, see the “Rig Veda Samhita, Maṇḍala 1: The Secret of Rig Veda” (SAKSI) p. 44.

86. Varuṇa

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

7.86.1: He propped the vast of heaven

7.86.2: When shall I know his grace?

7.86.3: I ask what is my sin?

7.86.4: I approach with surrender

7.86.5: Bonds of sins done by us and our fathers

7.86.6: It was not my choice, but bad past karma

7.86.7: I will serve the lord like a slave

7.86.8: Peace be with us in rest and in work

Metre: Trīṣṭup

[As the Bhagavad Gīta was to state clearly centuries later, but already implicit in the Rig-Veda, there are three main roads to spiritual enlightenment: the way of action, the way of devotion, and the way of knowledge. This hymn of Vāsiṣṭha, foremost among the Living Ones, is addressed to Varuṇa, the All-Enveloping One; Supreme Deity, Lord of Lords and King of Kings, He Who knows and upholds the order of Nature, Who penetrates past, present, and future, Who presides over the order of the moral world with justice and mercy.]

A fine example of Vedic devotional poetry, its tone and elevation of language would not make it out of character among the Psalms of David. (Jean Le Mee)]

7.86.1: Wise are the works of Him who with his glory (1), thrust apart the two great worlds and held them there (2). He propped up the sublime and vast heaven (3), and the two-fold stars and stretched the earth beneath (4).

धीरा त्वस्य महिना जनूषि (1), वियः तस्तम्भ रोदसी चिदुर्बी (2),
प्र नाकमृष्टं नुनुदे बृहन्तं (3), द्विता नक्षत्रं प्रथच्च भूम् (4)

[*dvita*: two-fold; *r̄shvam*: sublime, (4.2.4);

pranunde: propped up, supported;

nakṣatra: stars, lesser lustres than Sun, (1.50.2)]

7.86.2: While communing with myself, alone, I ask (1); When shall I dwell with the great (Lord) Varuṇa (2)? Will He accept my gift with joy, not anger (3)? With mind at peace, when shall I know his grace (4)?

उत स्वया तन्वा सं बदे (1), तत् कदा नु अन्तः बरुणे भुवानि (2),
किं मैं हृव्यम् अहृणानो जुषेत (3), कदा मृळीक्रं सुमना अभि ख्यम् (4)

[*mr̄likam*: grace, (10.150.1); *khyam*: with knowledge, (1.4.3)]

7.86.3: O Varuṇa, desirous of seeing you, I ask what is my sin (1)? I seek out the pure in heart to question them (2). The seers give the same reply (3). In truth the lord himself is angry with you (4).

पृच्छे तत् एनौ बरुण दिवक्षु (1), उपौ एमि चिकितुषौ विपृच्छम् (2),
समानम् इत् मैं कवयः चित् आहुः (3), अयं हु तुभ्यं बरुणो हणीते (4)

7.86.4: O lord of lords, what was my chief transgression (1), that makes you punish a singer of your praise and your friend (2)? Tell me about that, mighty one, which upholds the self-law (3); purified may I soon approach you with prostrations of surrender (4).

किम् आगं आस वरुणं ज्येष्ठं यत् (1), स्तोतारं जिधांससि सखायम् (2),
प्र तन्मै बोचो दूळभं स्वधावो (3), अबं त्वा अनेना नमसा तुर इयाम् (4)
[anema: free from sin (*ena*); *ava iyam*: approach; *tura*: soon]

7.86.5: Release us from the misdeeds of our fathers (1), release us from those we committed ourselves (2). Release Vasishtha from the (psychological) bonds (5), just as releasing a thief after he makes amends, O King (3), or as a calf (is released from his fetters) (4).

अबं दुग्धानि पित्र्या सृजा नो (1), अबं यां वृयं चक्रुमा तनूभिः (2),
अबं राजन् पशुतृष्णं न तायुं सृजा (3), वृत्सं न (4), दाम्भो वसिष्ठम् (5)
[*pashu-trpa*: caring for a cow as a form of restitution;]

7.86.6: O Varuṇa, it was not my own choice, but bad luck itself (1), gambling, drink, anger, and carelessness (2). The older man leads the younger one astray (3), and even dream seems to provoke this sin (4).

न स स्वो दक्षौ वरुणं धृतिः (1), सा सुरा मन्युः विभीदको अचिन्तिः (2),
अस्ति ज्यायान् कर्नीयस उपारे (3), स्वप्नः चन इत् अनृतस्य प्रयोता (4)
[*dhruti*: bad past karma (S), (occurs once)]

7.86.7: Like a slave, I will serve the bountiful lord (1); blameless, I will serve the compassionate one (2); the gentle lord has enlightened the ignorant (3). The seer impels me, the singer towards felicities (4).

अरं दासो न मीढ्हुर्वे कराणि (1), अहं देवाय भूर्णये अनांगाः (2),
अचेतयत् अचितौ देवो अर्यो (3), गृत्सं राये कवितरो जुनाति (4)

7.86.8: O Varuṇa, master of self-law (1), let this song of praise, come to your attention, close to your heart (2). Peace be with us, peace with us in rest and work (3). O Gods, protect us always with Your blessings (4).

अयं सु तुभ्यं वरुण स्वधावो (१), हृदि स्तोम् उपश्रितः चित् अस्तु (२),
शं नः क्षेमे शमु योगे नो अस्तु (३), युयं पात स्वस्तिभिः सदा नः (४)

87. Varuṇa

Rishi: Vasishṭhaḥ Maitrāvaraṇih

7.87.1: Varuṇa created the delight in the days

7.87.2: The wind (*vāta*) is your spirit (*ātma*)

7.87.3: Spies of Varuṇa

7.87.4: Instructing on the higher worlds

7.87.5: The three earths with six regulators above

7.87.6: King of existence

7.87.7: May we follow the law of workings of mother Aditi

Metre: Triṣṭup

7.87.1: Varuṇa prepared the path for the Sun (1). The waters of the midworld poured into the rivers (2), which flowed like the gallopings of a horse (3). He, the possessor of truth, created the delight in the days (4).

रदत् पथो वरुणः सूर्योऽप्र (१), अर्णासि समुद्रिया नदीनाम् (२),
सर्गो न सृष्टो अर्बतीः (३), ऋतायन् चकार महीः अवनीः अहभ्यः (४)

[*avani*: nights, delight, (6.61.3), (10.99.4), (nights for S)

sarga: gallopings, (4.3.12);

samudriyā: of midworlds (S);]

7.87.2: The wind is your spirit (1), the cry of the worlds went forth (2). Just as an animal becomes able to carry a load after eating the grass, you become capable (after accepting the offerings) (3). You are manifested in the space between the vast and the heaven and earth (4). Your lustres are beloved for all, O Varuṇa (5).

आत्मा ते बातो (1), रज् आ नवीनोत् (2), पुशुर्न भूर्णिः यवसे ससवान् (3), अन्तर्महि वृहती रोदसी (4), इमे विश्वा ते धाम वरुण प्रियाणि (5)
 [dhāma: lustress, (6.2.9); raja: worlds; sasavān: become capable; conquered, (10.11.5) bhurṇim: one who bears, (1.66.1), (3.3.5) navīnot: cry (of worship) went forth, (6.3.7); nunot: cry, (6.3.7)]

7.87.3: The excellent spies of Varuṇa (1), behold the two, the firm heaven and earth (2). (Also behold) the possessors of truth, the seers, the yajna-heroes, the conscious thinker (3), who impel the thoughts (or mantrās) (4).

परि स्पशो वरुणस्य स्मदिष्टा (1), उभे पंश्यन्ति रोदसी सुमेके (2), कृतावानः कवयौ यज्ञधीराः प्रचेतसो (3), य इष्यन्त मन्म (4)
 [sumekē: fixed; (3.6.10)]

7.87.4: Varuṇa spoke to me, the one who understands (1), (about) the unslayable cow which bears the thrice-seven names (2). The knower, the luminous sage instructing me on the higher worlds (3,5), declared the secrets of the supreme plane throughout the ages (4).

उबाच मे वरुणो मेधिराय (1), त्रिः सप्त नाम अङ्गाय विभर्ति (2), विद्वान् (3), पदस्य गुह्या न बोचद् युगाय (4), विप्र उपराय शिक्षन् (5)
 [uparāya: higher worlds, (2.4.9);
 Line 2: Each name indicates a particular power]

7.87.5: In him are placed the three heavens (1), the three earths with its six regulators above (2). The wise king Varuṇa has placed the undulating and golden Sun (*etam*) in the heaven (3), to spread the radiance (4).

तिस्रो द्यावो निहिता अन्तः अस्मिन् (1), तिस्रो भूमीः उपरा: षडविधानाः (2), गृत्स्रो राजा वरुणः चक्र एतं दिवि प्रेष्ठं हिरण्ययै (3), शुभे कम् (4)
[*etam*: that, Sun; *vidhāna*: regulators, (10.138.6);]

7.87.6: Like the heaven (above), Varuṇa placed the ocean below (1), white like a drop of water, mighty like a deer (2). He is of profound expression, measurer of the worlds, capable of making one reach the other auspicious shore (3). He is the king of the existence (4).

अब सिन्धुं वरुणो द्यौरिव स्थाद् (1), द्रुप्सो न श्वेतो मृगः तुविष्मान् (2).
गम्भीरशङ्सो रजसो विमानः सुपारक्षत्रः (3), सतो अस्य राजा (4)

[*tuvishmān*: mighty;]

7.87.7: May we be sinless in front of Varuṇa (2). He is gracious to persons who have done sinful acts (1). May we grow in riches following the law of workings of Aditi, the infinite mother (3). Do you protect us always by states of happy being (4).

यो मूल्याति चक्रुषै चित् आगो (1), वयं स्याम् वरुणे अनागाः (2),
अनु ब्रतानि अदितेः कृधन्तौ (3), यूयं पात स्वस्तिभिः सदा नः (4)

[Lines 2 and 3 appear in different way in (1.24.15); *ṛdhat*: grow in riches, (6.3.2)]

88. Varuṇa

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

- 7.88.1: Makes Sun to manifest in front
7.88.2: May he render my body to be visible (lustrous)
7.88.3: Vasiṣṭha and Varuṇa travel playfully in ship
7.88.4: Varuṇa made the riṣhi the doer of perfect works
7.88.5: Let our friendship be unimpaired
7.88.6: Varuṇa is still your friend inspite of your transgressions
7.88.7: May Varuṇa loosen our bonds
- Metre: Triṣṭup
- 7.88.1: O Vasiṣṭha, offer to Varuṇa who is bounteous (2), the thoughts which are pure and dear to him (1). Varuṇa makes the Sun to manifest in front (3). He (Sun) is master of sacrifice, mighty, vast and has abundant riches (4).
- प्र शुन्ध्युवं वरुणाय प्रेष्टौ मृतिं (1), वंसिष्ठ मीव्युषे भरस्व (2),
य ईम् अर्बाञ्चं करते (3), यजत्रं सहस्रामधं वृषणं बृहन्तम् (4)
[*preshṭhām*: most beloved, (8.84.1)]
- 7.88.2: Hastening to his perfect sight (1), may I praise the flame-forces of Varuṇa (2). May he drink the beautiful Soma released by the stones (3). May he render my body to be visible (lustrous) (4).

अधा नु अस्य संदशं जगन्वान् (1), अग्रेरनीकं वरुणस्य मंसि (2),
स्वः यत् अश्मन् अधिपा उ अन्धोऽभि (3), मा वपुः दृशयै निनीयात् (4)
[*samdrsham*: perfect sight, (6.16.8)]

7.88.3: Varuṇa and I (Vasiṣṭha) ascend the ship (1), and impel it to the middle of the ocean (2). When we move in the waters from the crest wave to its low point (3), we undulate playfully in the happy swing (4).

आ यद् रुहाव् वरुणश्च नावं (1), प्र यत् संमुद्रम् ईरयाव् मध्यम् (2),
अधि॒ यत् अ॒पां स्नुभिः चराव् (3), प्र प्रेष्ठ ईङ्गयावहै शुभे कम् (4)

[*snubhiḥ*: low point, low regions (5.81.4); boats (S);
adhi: crest;

preñkhe: swing; *pra iñkhayavahai*: undulate playfully]

7.88.4: Varuṇa placed Vasiṣṭha in his own ship (1), and made the rishi the doer of perfect works by his greatness (2). The wise (Varuṇa) placed the adorer in the brightness of the days (3). He extended the days and the dawns (4).

वसिष्ठं हु वरुणो नावि आधात् (1), ऋषिं चकार् स्वपा महोभिः (2),
स्तोतारं विप्रः सुदिनत्वे अहां (3), यानु यावः तनन् यादुषासः (4)

[*mahobhiḥ*: greatness;

sudinative: in the brightness, (10.7.1); *dyāvah*: days;

uṣhāsaḥ: dawn; (everywhere in Veda); nights (S)]

7.88.5: What has become of our famous friendship (1)? Let them be unimpaired as of old (2). O Varuṇa, master of self-law (4), may I come to your thousand-doored dwelling (5), which is an excellent paradigm (of dwelling) (3).

क त्यानि नौ सूख्या बंभूवः (1), सचावहे यदवृकं पुरा चिंत् (2),
बृहन्तं मानं (3), वरुण स्वधावः (4), सहस्रद्वारं जगमा गृहं तै (5)

[*mānam*: cherished thought, (1.39.1); paradigm (1.100.14)]

7.88.6: (O Vasiṣṭha), Varuṇa is your eternal ally and beloved to you (1). Even though you have done sinful acts against him (2), still he is your friend (3). (Vasiṣṭha): ‘O adorable one, may we not enjoy doing acts of sin against you (4). O illumined one, to your adorer grant an armour of protection (5)’.

य आपि॒ नित्यो॒ वरुण प्रियः॒ सन् (1), त्वाम् आगांसि॒ कृणवत् (2), सखा॒ ते॒
(3), मा त्॒ एन्स्वन्तो॒ यक्षिन्॒ भुजेम (4), यन्धि॒ ष्मा॒ विप्रः॒ स्तुवते॒ वर्षथम् (5)

[Line 5: O Varuṇa, grant the armour so that sinful powers may not pierce him and make him do inappropriate acts;
varūtham: armour (everywhere), dwelling (S);]

7.88.7: While dwelling in your eternal abodes (1), may Varuṇa loosen our bonds (2). Being in the lap of Aditi, may we enjoy the protection (3). Do you protect us always by states of happy being (4).

ध्रुवासु त्वा आसु क्षितिषु क्षियन्तो (1), वि अस्मत् पाशं वरुणो मुमोचत् (2), अर्वा वन्नाना अदितेः उपस्थाद् (3), यूयं पात स्वस्तिभिः सदा नः (4)
[*dhruvāmsi*: in the eternal, (1.73.4);

The sage Shaunaka in his *rigvidhāna* (2.3.19), recommends this mantra for persons who want to be free from the bondages, physical or psychological.

Line 2: Same idea is in (1.24.15)]

89. Varuṇa

Rishi: *Vasiṣṭhah Maitrāvaraṇih*

7.89.1: O Lord, be gracious

7.89.2: I shake like an inflated bag in your presence

7.89.3: Poverty of will is the cause of our transgression

7.89.4: Your adorer is thirsty even though he is amidst waters

7.89.5: We have transgressed by ignorance

Metre: 1-4, *Gāyatrī*; 5, *Jagatī*.

7.89.1: O king Varuṇa, may I never go to a dwelling made of clay (1). Be gracious, O puissant lord; have grace (2).

मो षु वरुण मून्मये गृहं राजन् अहं गमम् (1), मृक्षा सुक्षत्र मूळये (2)

[*sukṣhatra*: puissant lord, one with great force (everywhere); wealthy one (S); *mo gamam*: not go;

Line 1: May I not have rebirth]

7.89.2: When I approach you (1), I am shaking (with fear) like an inflated skin-bag, O lord of hills (2). Be gracious to us. O puissant lord; have grace (3).

यत् एभि (1), प्रस्फुरन् इव दृतिः न ध्मातो अद्विबः (2), मृला सुक्षत्र मूळयं (3)
[*dhamātah*: filled with Vāyu (S)]

7.89.3: It is from poverty of the will that we have gone contrary to you, O pure and puissant one (1). Be gracious to us, O puissant lord; have grace (2).

क्रत्वः समह दीनता प्रतीपं जंगाम शुचे (1), मृला सुक्षत्र मूळयं (2)
[*dīnata*: poverty; *samaha*: puissant;]

7.89.4: Thirst found your adorer (2), though he stood in the middle of the waters (1). Be gracious to us, O puissant lord; have grace (3).

अपां मध्ये तस्थिवांसं (1), तृष्णावित् जरितारम् (2), मृला सुक्षत्र मूळयं (3)

7.89.5: O Varuṇa, whatever this be that we human beings act (1,3), a treason against the divine birth (2), whatsoever we have transgressed your laws by the ignorance (4), smite not us for the sin, O god (5).

यत् किं चेदं वरुण् (1), दैव्ये जने अभिद्रोहं (2), मनुष्याः चरामसि (3)
अचिन्तीयत् तव धर्मं युयोपिम (4), मा नः तस्मात् एनसो देव रीरिषः (5)
[This mantra is one of *sandhyā* mantrās.]

Section 6. Sūktās (90-98)

Vāyu, Sarasvati, Bṛhaspati

Vāyu, The master of Life-energies: 90-92

Vāyu is the Lord of Life. Ancient mystics regarded life as a great force pervading all material existence impelling all activities of the body. This idea gave rise to the conception of Prāṇa, the universal breathe of life. All the vital and nervous activities of the human being fall within the definition of Prāṇa, and belong to the domain of Vāyu. Yet this great deity has comparatively few hymns in the Rig Veda. Even in these sūktās, he is always in common with Indra or the Maruts, the children of Vāyu.

According to the Vedic mystics, Indra is the master of mental force, Vāyu is the master of nervous force. Their union is necessary for thought and for action. (5.7.6) gives a hint of the work of Vāyu supported by Indra, “The mortal man must come to know him (Vāyu) as one who holds the multitude of desires so that he may establish all in him (mortal); He takes the taste of all foods and builds a house for the being . . .”

The house is the life-sheath or *prāṇāmaya kosha* of man. Its counterpart in the macrocosm is the midregion *antariksha* or *mātari*. Vāyu is also called as Mātarishvan since he is said to breathe (*shva*) in this midworld (*mātari*). Note that all the battles between Indra and the titans like Vṛtra takes place in this midworld also known as *rajas*.

Both Indra and Vāyu accept the Soma, the delight of existence released by the human beings by their conscious work.

When Vāyu accepts the Soma he manifests himself in the body of the devotee and makes the body fit for accepting the energies of the other deities.

The mantra (4.48.1) (due to Vāmadeva) (*vi hi hotra avita*) states that the god is to manifest (or to bring into light) the conscious energies which are not yet manifested and are hidden in the darkness of the subconscious.

It is not towards an ordinary action that Vāyu and Indra are called. The mantra (4.48.1) states that Vāyu should manifest these energies that are unmanifested as would, 'a revealer of the felicity, a doer of the Aryan work' (*vipo na rāyo aryah*) "The result of the joint work of Indra and Vāyu is the emergence of the fullest movement of mental activity now only latent and potential in man" (SA).

Note the connection between the deity Hanuman of Rāmāyaṇa and the Maruts of Veda, both children of Vāyu. Just as Hanuman assists Rama in the fight against the titan Rāvaṇa, the Maruts assist Indra in the fights against the titans Vṛtra and Vala.

The joint adoration of the deities Hari-Vāyu in some Vaishnava traditions can be traced to the joint work of Indra-Vāyu in the Veda, since Indra in the Veda is regarded as the king of all (*indro vishvasya rājati*) and is the fore-runner of the all-powerful Hari in the Vaishnava tradition.

“May Vāyu breathe into our hearts (*hṛde*) a balm (1) which is healing and brings happiness (2). May he prolong our lives (3). (10.186.1)¹ (Rishi Ula Vātāyana).”

“He is the soul of gods, and the womb of the earth (1). This god moves according to his wont (2). One hears his voice, but cannot see his form (3). We worship this god Vāta with offerings (4).² (10.168.4) (Rishi Anila Vātāyana).”

¹ वृत्त अवृत्ति भूषणया यम् योग्य न वृत्त अवृत्तिः तोपर्खता

² अ०त्म० ब०न० वैमस्य गभ०१), यथा वैश्य चरति वैष्णवः (२)

८०७० इदंस्य शब्दानि रूप(अ), तस्मै व०त्त०य हृषि० मिथुम(४)

90. Vāyu, Indra-Vāyu

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

7.90.1: Come to our front

7.90.2: One who gives is born with plenitude in many births

7.90.3: Goddess Dhiṣhaṇa (of many thoughts)

7.90.4: Angirasas found the wide light while meditating

7.90.5: Your minds shining with the light of truth

7.90.6: Establish in us the Sun, Ray-cows and life-energy

7.90.7: We seek inspired knowledge with perfect hymns

Metre: Triṣṭup

7.90.1: (O Vāyu), offered to you, the hero, is the pure (1), and sweet Soma prepared and given by the participants in the pilgrim-rite (2). May you yoke your niyut steeds and come to our front (3). May you drink the pressed Soma and rejoice (4).

प्र वीर्या शुचयो दद्रिरे वाम् (1), अध्वर्युभिः मधुमन्तः सुतासः (2),
वहं वायो नियुतौ याहि अच्छा (3), पिबा सुतस्य अन्धसो मदाय (4)

7.90.2: He who offers you the pure Soma along with the offerings (2), to you, Vāyu, the lord, the drinker of pure (Soma) (1,3), him, O Vāyu, you make eminent among mortals (4). From birth to birth, he is born for plenitude (5).

ईशानाम् (1), प्रहुतिं यस्तु आनन्द शुचिं सोमं (2), शुचिपाः तुभ्यं वायो (3),
कृणोषि तं मत्येषु प्रशस्तं (4), जातोजातो जायते वाजी अस्य (5)

7.90.3: May the steeds which are dear to Vāyu (3), bring him who is white and is a possessor of riches, to the place in need of riches (4). Heaven and earth gave birth to him swiftly (1). The goddess Dhiṣhaṇa (the goddess of many thoughts) holds him for the riches to be given (2).

राये नु यं जङ्गत् रोदसी (1), इमे राये देवी धिषणां धाति देवम् (2),
अधं वायुं नियुतः सश्रत् (3), स्वा उत श्रेतं वसुधितिं निरेके (4)

[*sashchata*: to cling, (10.9.4); *nireke*: a place of need, (1.51.14); *vasudhitim*: one who holds the riches, (4.48.3)]

7.90.4: The dawns broke forth perfect in light and faultless (1). They (the Angirasas) meditating found the wide light (2). The aspirants opened the wideness of the Ray-cows (3). The waters flowed on them from heaven (4).

उच्छन् उषसं: सुदिना अरिप्रा (1), उरु ज्योतिः विविदुः दीध्यानाः (2),
गव्यं चित् ऊर्बम् उशिजो वि वैत्रुः (3), तेषामनु प्रदिवः ससुरापः (4)

[Lines 3,4: When the knowledge in them widened, it opened the doors as it were, and the divine energies were poured on them;

aripram: faultless, (10.71.1);]

7.90.5: Your minds are shining with the light of truth (1). The worshippers yoked by their will (2), carry you, Indra and Vāyu (3), the lords, by the car which carries heroes (4). They serve you with the satisfactions (5).

ते सत्येन मनसा दीध्यानाः (1), स्वेन युक्तासः क्रतुना (2), वहन्ति
इन्द्रबायू (3), वीरबाहु रथं वाम् ईशानयौः (4), अभि पृक्षः सचन्ते (5)

7.90.6: The lords (Indra and Vāyu) establish in us the light of Sun (*svah*) (1), Ray-cows, life-energies (steeds) and the riches (felicities) (2). O Indra-Vāyu, luminous sages and universal life (4), (grant us) the golden lustre, war-steeds and heroes (3,5), and make us to be victorious in battles (6).

ईशानासो ये दधते स्वः नः (1), गोभिः अश्वेभिः वसुभिः (2), हिरण्यैः (3),
इन्द्रबायू सूरयो विश्वमायुः (4), अर्बैऽद्धिः वीरैः (5), पृतनासु सह्यः (6)

[*virah*: heroes; forces or beings which can repulse the evil forces;]

7.90.7: Seeking the inspired knowledge (2), we of the Vasiṣṭha lineage, with perfect hymns (3), call Indra-Vāyu, possessors of plenitude, for perfect protection (4), (with eagerness) like that of a war-steed (1). Do you protect us always by states of happy being (5).

अर्वैन्तो न (1), श्रवस्तो भिक्षमाणा (2), इन्द्रवायू सुषुतिभिः वसिष्ठाः (3),
बाजुयन्तः स्ववसे हुवेम (4), यूरं पात स्वस्तिभिः सदा नः (5)

91. Vāyu and Indra-Vāyu

Riṣhi: Vasiṣṭhaḥ Maitrāvaraṇih

7.91.1: The gods settled Uṣha in the human being

7.91.2: Protect us in our paths

7.91.3: Work for the right birth of the son

7.91.4: To be agile in body and to be luminous, drink Soma

7.91.5: Release us from the bonds

7.91.6: You are perfect in knowledge

Metre: Triṣṭup

7.91.1: The ancient gods, increase (in us) by our prostrations of surrender (1); they are blameless (2). For the vital man oppressed (by the powers of darkness) (3), they made the dawn to shine by the Sun (4).

कुवित् अङ्ग नमस्ता ये वृधासः पुरा देवा (1), अनव्यास् आसन् (2),
ते वायवे मनवे बाधिताय (3), अवासयन् उषसं सूर्येण (4)

[*vāyave manave*: the vital men; the human being living in the realm of lower vital forces such as anger, desire etc.

Line 4: By establishing Uṣha (dawn) in the human body, the human beings are protected from the demon foes.

vṛdhāsaḥ: increase (of their powers), (4.2.10)]

7.91.2: O aspirants, engaged in movement, you protect us from those who want to overcome us (1). Protect us in our paths during months and years as of old (2). Approaching you with perfect hymns of praise (3), we desire happiness and a new and happy journey (4).

उशन्ता दूता न दभाय गोपा (1), मासश्च पाथः शुरदः च पूर्वीः (2),
इन्द्रवायू सुषुप्तिः वाम् इयाना (3), मार्दीकम् ईहे सुवितं च नव्यम् (4)

[*itte*: desire, (5.12.6); *dūta*: those who move; the usual meaning of messenger is a special aspect of this meaning;
suvitāya: for a happy journey (3.2.13); for a happy path (6.14.3), for happiness (7.2.6)]

7.91.3: (Vāyu) (is) wise of mind, whole, and increaser of riches (2); he clings to the men with nourishing food (1,3). These men stand with Vāyu (with a) common mind (5). These men work for the right birth of the son (6). He is with glorious steeds (4).

पीवौअन्नान् (1), रथिवृधः सुमेधाः श्वेतः (2), सिषक्ति (3), नियुताम्
अभिश्रीः (4), ते वायवे समनसो वि तस्थुः (5), विश्वा इत् नरः स्वपत्यानि
चक्रः (6)

[*svapatyāni*: for the right birth of son, (4.2.11);

sisakti: clings to, (1.66.1);

shvetah: white; indicates one who is well-integrated or whole, just as white light is the integration of seven different lights of different colours;

Line (1): food: that which nourishes all the bodies, physical, vital, mental etc.]

7.91.4: As long as man wants the body to be agile (1), wants vigour (2), wants his eyes (or vision) to be luminous (3), then he should drink the pure Soma-delight (4). May Indra-Vāyu be seated on the sacred seat (5).

यावृत् तरः तुन्वो (1), यावृत् ओज्जो (2), यावृत् नरः चक्षसा दीध्याना: (3),
शुचिं सोमं शुचिपा पातम् (4), अस्मे इन्द्रवायू सदतं बृहिः आ इदम् (5)

[The activity of Vāyu who represents life-energies is not complete without the sanction of the God of the mind, Indra. Muṇḍaka U. (2.2.8) states that, ‘mind leads the body of life-energies, *prāṇa*.

Only by working sincerely is Soma released. Its intake will make a man agile (*tara*).

shuchipā: drinker of the Soma-delight, the deity Soma]

7.91.5: O Indra-Vāyu, you in our front are (seated) in a single car (2). The car is yoked to the steeds which are desired by the heroes (1). The Soma-delight which is radiant is to be used by you first (3). Well-pleased, may you release us from bonds (4).

नियुवाना नियुतः स्पार्हबीरा (1), इन्द्रवायू सुरथं यातम् अर्बाक् (2),
इदं हि वां प्रभृतं मध्वो अग्रम् (3), अर्धं प्रीणाना वि मुमुक्षम् अस्मे (4)

[*prabhṛtam*: radiant, (5.41.19)]

7.91.6: O Indra and Vāyu, in whom are all desirable things (2), the steeds, in hundreds and in thousands (1), cling to you (or serve you) (3). May you, perfect in knowledge come to our front (4). O Leaders, may you drink the sweet and radiant (Soma) (5).

या वां शतं नियुतो याः सहस्रम् (1), इन्द्रवायू विश्वबाराः (2), सचन्ते (3),
आभिः यातं सुविद्राभिः अर्बाक् (4), प्रातं नंरा प्रतिभृतस्य मध्वः (5)

[*suvidatrām*: perfect in knowledge, (2.1.8), (10.15.3)]

7.91.7: Same as (7.90.7).

92. Vāyu and Indra-Vāyu

Rishi: Vasiṣṭhaḥ Maitrāvaraṇiḥ

7.92.1: You have all our desirables

7.92.2: Essential part of Soma to you

7.92.3: Join knowledge, life-energy and achievement to us

7.92.4: Gods are present in your adorers

7.92.5: Rejoice in the Soma-yāga

Metre: Triṣṭup

7.92.1: O Vāyu, drinker of the pure Soma, may you come to our presence (1). O one who possesses all desirable things, you have steeds in thousands (2). I bring the rapturous Soma-food (3). O God, it is established for your prior-drinking (4).

आ वायो भूष शुचिपा उपं नः (1), सहस्रं ते नियुतौ विश्वार (2),
उपौ ते अन्धो मर्यम् अयामि (3), यस्य देव दधिषे पूर्वपेयम् (4)

7.92.2: In the pilgrim-rite (the priest) has swiftly pressed the Soma and brought it (1), for the drink of Indra and Vāyu (2). The seeker of gods, the adhvaryu priests, by their energies (4), bring the essential part (of the Soma) for you (3).

प्र सोता जीरो अंध्वरेषु अस्थात् सोमम् (1), इन्द्राय वायवे पिबेद्यै (2),
प्र यद् वां अग्नियं भरन्ति (3), अध्वर्यवो देवयन्तः शर्चीभिः (4).

[*jīra*: swift in motion; *shachibhiḥ*: by his energies, (7.6.4)]

7.92.3: O Vāyu, you come to the giver (1), with the teams of steeds seeking the gated house (2). Join us to the felicities full of right enjoyments (3). Join us to heroes, knowledge, life-energy and achievement (4).

प्र याभिः यासि दाश्वांसम् अन्धा (1), नियुद्दिः वायो दृष्टये दुरोणे (2),
नि नौ रुयिं सुभोजसं युवस्व (3), नि बीरं गव्यम् अश्वयं च राधः (4)

[*duroñe*: gated house; *gavyam*: knowledge; *ashvyam*: life-energy; *rādhaḥ*: achievements; *subhojasam*: enjoyments; Also in TS (2.2.12.28)]

7.92.4: Gods are present in your adorers (2); they make Indra and Vāyu joyful (with their prayers) (1). (Your adorers) are capable of destroying the hostiles (3). May we be with such illumined sages killing the Vṛtra foes (4), and overcoming the enemy warriors in battles (5).

ये ब्रायर्व इन्द्र॑-मादनास् (1), आ-देवासो (2), नितोशनासो अर्यः (3),
प्रन्तौ वृत्राणि सूरिभिः प्याम (4), सासुहांसो युधा नृभिः अमित्रान् (5)

[*nitoshanam*: smiter, (6.1.8); *ā-devāsaḥ*: in whom there are gods, (2.4.1);]

7.92.5: O Vāyu, come to this yajna (2), which is a pilgrim-rite, with your Niyut steeds in hundreds and thousands (1). O Vāyu, rejoice in this Soma-yāga (3). Do you protect us always by states of happy being (4).

आ नौ नियुद्धिः शृतिनीभिः अध्वरं संहस्रिणीभिः (1), उर्प याहि यज्ञम् (2),
बायो अस्मिन् सर्वने मादयस्व (3), युथं पात स्वस्तिभिः सदा नः (4)

[Also in TB (2.8.1.2), VS (27.28)]

93. Indra-Agni

Rishi: Vasiṣṭhaḥ Maitrāvaraṇiḥ

[Indra, the lord of divine mind and Agni, the god-will are jointly lauded in sūktas 93 and 94.]

7.93.1: You are eager to give felicities to aspirants

7.93.2: Givers of luminous plenitude

7.93.3: Sages desiring the guiding thought

7.93.4: Increase us with new gifts

7.93.5: Kill the hostiles with the help of the seekers of the gods

7.93.6: You have never forsaken us

7.93.7: Efface the effects of our sinful actions

7.93.8: May the gods be not beyond our comprehension

Metre: Triṣṭup

7.93.1: O Indra and Agni, slayers of Vṛtra (2), accept with joy (3), this day, this pure new-born hymn of praise (1). I call on you both who are ready to listen (4). You are ever ready to give plenty of felicities to the aspirants (5).

शुचिं नु स्तोमं नवजातम् अ॒द्य (1), इन्द्राग्नी वृत्रहणा (2), जुषेथाम् (3),
उभा हि वां सुहवा जोहवीमि (4), ता वाजं स॒द्य उशते धेष्ठा (5)

[*dheṣṭhā*: eveready to give; Also in TS (1.1.14.4)]

7.93.2: You are conquering, mighty (1), grow together, ever-increasing in your strength (2). You have mastery over riches and many pastures (3). You are the givers of the luminous and dense plenitude (4).

ता सानुसी शबसाना हि भूतं (1), साकंवृधा शबसा शुशुवांसा (2),
क्षयन्तौ रायो यवसस्य भूरेः (3), पृङ्गक्तं वाजस्य स्थविरस्य घृष्वेः (4)

[*kṣhayantau*: have mastery; *sānasim*: conquering, (4.15.6);
shūshuvāmsa: ever-increasing, (1.64.15); *gr̥shve*: luminous;]

7.93.3: When the men of plenitude (engaged) in the discoveries of knowledge approach with their thoughts (1), the sages desiring the guiding thought (2), and then the human beings, call Indra and Agni (4), and travel to them like the war steeds in a battle (3).

उपैं हु यद् विद्धं वाजिनो गुः धीभिः (1), विप्राः प्रमतिम् इच्छमानाः (2),
अवैन्तो न काष्टां नक्षमाणा (3), इन्द्राग्नी जोहुवतो नरस्ते (4)

[*nakṣhamāṇa*: to travel, (10.68.2); *upaguh*: approach; *pramatim*: guiding thought, (8.19.29)]

7.93.4: Desiring the guiding thought, the sages with their hymns praise you (1), for obtaining the glorious riches and the enjoyments of the first pouring of Soma (2). O Indra-Agni, killers of Vṛtra, having the auspicious Vajra (3), may you increase us with the new gifts (4).

गीर्भिः विप्रः प्रमतिम् इच्छमान् इहै (1), रुयिं युशसं पूर्वभाजम् (2),
इन्द्राग्नि वृत्रहणा सुवभ्रा (3), प्र नो नव्येभिः तिरतं देष्णौः (4)

[*pūrvabhājam*: enjoyments (*bhājam*) of the first pouring (*pūrva*) of Soma, (5.77.1); *ītte*: to praise, to hymn; *pratiratam*: increase;]

7.93.5: During the battles between two large combative armies (1), the (warriors) lose the lustre in their bodies (2). (In the same way) through the seekers of gods engaged in knowledge, you destroy the hostiles opposed to gods (3). The demon foes are killed forever by the persons who release the Soma-delight (and offer it) (4).

सं यत् मुही मिथुती स्पर्धीमाने (1), तनू-रुचा शूरसाता यतैते (2),
अदैवयुं विदथै देवयुभिः (3), सुत्रा हतं सोमसुता जनेन (4)

[*ruchā*: lustre; *sam yataite*: lose, destroyed (S)]

7.93.6: O Indra-Agni, in a happy right-mindedness, come (2), to this offering of Soma-delight made by us (1). You have never forsaken us (3). May you turn towards us with everlasting plenitudes (4).

इमामु षु सोमसुतिम् (1), उपं न एन्द्राग्नि सौमनसाय यातम् (2),
नूचित् हि परिमम्भाथै अस्माना (3), वां शश्वद्दिः बवृतीय वाजैः (4)

[*parimamnāthe*: forsaking us (provisional); (occurs only once);
upa yātam: come]

7.93.7: O Agni, we kindle you with prostrations of surrender (1). Speak well of us in front of Mitra, Varuṇa and Indra (2). Whatever sinful actions have been done by us (3), may Aryama and Aditi graciously efface their effects (4).

सो अंग्र ए॒ना नम्सा॑ समि॒द्धो॑ (१), अच्छां॑ मि॒त्रं वरुण॑मिन्द्रं॑ वोचे॑ः॒ (२),
यत्॑ सीम्॑ आगं॑ चकृमा॑ (३), तत्॑ सु॑ मृळ॑ तत्॑ अर्युम॑ अदितिः॑ शिश्रथन्तु॑ (४)

7.93.8: O Agni, this rite is being swiftly completed (1). May you two come together so that we may enjoy the plenitudes (2). May Indra, Viṣṇu and Marut be not beyond our knowledge (comprehension) (3). Do you protect us always by states of happy being (4).

ए॒ता अंग्र आशुषाणास॑ इष्टीः॑ (१), यु॒वोः॑ सच्चा॑ अभ्य॑श्याम्॑ वाजान्॑ (२), मा॑
इन्द्रो॑ नो॑ विष्णुः॑ मरुतः॑ परि॑ ख्यन्॑ (३), यु॑ं पात॑ स्व॑स्तिभि॑ः॑ सदा॑ नः॑ (४)
[khya: knowledge, comprehension (1.4.3)]

94. Indra-Agni

Rishi: Vasiṣṭhaḥ Maitrāvaraṇih

7.94.1: Hymn beautiful in thoughts

7.94.2: Nourish our thoughts

7.94.3: Subject us not to wickedness of revilers

7.94.4: Pleasing streams of vast thought

7.94.5: Prayer of sages and of ordinary persons

7.94.6: We Invoke you to win purity

7.94.7: You have the power over the men of vision (seeing-men)

7.94.8: May not the harm of hostiles reach us

7.94.9: Riches of ray-cows and life-energies

7.94.10: Speed towards the god (Soma)

7.94.11: Uktha mantrās and hymns of chant

7.94.12: Mortal with ill-will and evil-knowledge

Metre: 1-11, Gāyatri; 12, Anuṣṭup

7.94.1: O Indra-Agni this important hymn which has beautiful thoughts (1), is created for you (3). It is just like the rain blazing out of the cloud (2).

इयं वामस्य मन्मन् इन्द्रांशी पूर्व-स्तुतिः (1), अभ्रात् वृष्टिः इव (2), अजनि (3)

[Just as the rain comes out in a torrent, our hymn comes out smoothly and forcefully out of us, caused by a supreme power.
ajani: created; *vāma*: beautiful; *manmāna*: in thought, (3.15.5);
abrāt: blazes, (1.66.3), (4.6.5); *abhrām*: clouds, (10.20.4);]

7.94.2: O Indra-Agni, may you hear the call of your adorer (1), which is a delightful hymn (or words made) by your adorer (2). O Lords, nourish our his thoughts (3).

शृणुतं जरितुः हवम् इन्द्रांशी (1), वनतं गिरः (2), ईशाना पिप्यतं धियः (3)

[*vanatam*: enjoyable; *pipyatam*: nourish, (5.71.2);

Line 3 is in (5.71.2)]

7.94.3: O leaders, Indra and Agni, subject us not to the wickedness (1), not to an assailant (2), nor to a reviler (3).

मा पापत्वाय नो नुर इन्द्रांशी (1), मा अभिशस्तये (2), मा नौ रीरधतं निदे (3)

[*ma riradhatam*: subject not]

7.94.4: Seeking protection (3), we send forth pleasing streams of vast thought and the words of purification (2), to Agni and Indra, with prostrations of surrender (1).

इन्द्रेऽग्ना नमो (1), बृहत् सुवृक्तिम् आ ईरयामहे धिया धेना (2),
 अवस्यवः (3)

[*dhenā*: flow, pleasing stream (1.2.3), (KS); it has, ‘speech’ as one of its meanings. S uses this meaning in many cases. S also calls it, as nourishing river]

7.94.5: The sages perpetually and truly pray (1); the needy persons (pray) for plenitude and for protection (2).

ता हि शश्वन्त् ईळत इत्था विप्रांस (1), ऊतयैसुबाधो वाजसातये (2)

[*sabādha*: men oppressed by assailants, (8.74.6), those in dire need; *itthā*: rightly, truly]

7.94.6: With hymns, we, the illumined sages and having pleasant offering, invoke you (1), desiring to conquer and winning the purity (2).

ता वाँ गीर्भिः विपन्यवः प्रयस्वन्तो हवामहे (1), मेधसाता सनिष्यवः (2)

[*sanishyan*: desiring to conquer, (3.2.3), wishing to win (3.3.2); *sāta*: gain, win;

medhasātā: winning of purity, (8.71.5); for getting of sacrifices (S);

vipanyavah: they who have the light, (3.10.9), (8.19.10)]

7.94.7: O Indra and Agni, come to us with your protection (1); you have the power over men of vision (seeing-men) (2). May not persons of ill-will have power over us (3).

इन्द्राग्नी अवसा गंतम् अस्मभ्यै (1), चर्षणीसहा (2), मा नो दुःशांसे ईशत (3)

[*duhshamsam*: persons of ill will, (1.23.9);

charṣhanīḥ: seeing-men; men who have the power of sight which influence things, (7.15.2)]

7.94.8: May not the harm of any hostile mortal reach us (1). O Indra and Agni, bring us happiness (2).

मा कस्य नो अररुषो धूर्तिः प्रणक् मर्त्यस्य (1), इन्द्राग्नी शर्म यच्छतम् (2)

[*dhūrtih*: harm, (7.1.13)]

7.94.9: We seek the riches of ray-cows, life-energies (steeds) and those having lustre of gold (1). May we win them, O Indra-Agni (2).

गोमत् हिरण्यवद् वसु यद् वाम् अश्वावत् ईमहे (1), इन्द्राग्नी तद् वनेमहि (2)
 [vanema: may we win, (1.70.1)]

7.94.10: O Indra-Agni, leaders, you are called (2), when the Soma delight is pressed and released (1). You speed towards the god; you are worshipped (3).

यत् सोम् आ सुते (1), नरं इन्द्राग्नी अजौहवुः (2), सप्तिवन्ता सपूर्यवः (3)
 [saptivanta: speed (towards the god), (10.6.6)]

7.94.11: O utter destroyers of Vṛtra, you are rapturous (with Soma) (2), you are luminous (4), (being praised with) uktha mantrās, words (lauds) and the hymn which is voiced (1,3).

उक्षयैर्भिः (1), वृत्रहन्तमा या मन्दाना (2), चिदा गिरा आङ्गूष्ठैः (3),
 आविवासतः (4)

[āṅgūshhaiḥ: with hymns which are chanted (1.61.2), becoming a movement of power, (5.74.8); (S)]

7.94.12: Destroy with ease the mortal who enjoys (ill-gotten) riches (3), who is of ill-will (1), who has evil-knowledge and is demonic (2). Destroy him easily like a water jar (4).

ताविद् दुःशंसं मर्त्यं (1), दुःविद्वांसं रक्षस्विनम् (2),
 आभोगं हन्मना हतम् (3), उदधिं हन्मना हतम् (4)

[udadhim: water jar (S); udadheḥ: demon Vala, (10.67.5) (S); rakṣasvinah: demons, (7.60.8)]

95. Sarasvatī, Goddess of Inspired Knowledge

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

7.95.1: She is Firm and also Flows Rapidly

7.95.2: From the Heights to Sea

7.95.3: Swift Life-energies

7.95.4: She is Approached with Surrender

7.95.5: Most Well-beloved

7.95.6: Opens Wide the Gates of Truth

Metre: Triṣṭup

[**Sarasvatī** is the power of truth called as inspiration. This power purifies by getting rid of all falsehood, for all sin according to the Indian idea is merely falsehood, wrongly inspired emotion, wrongly directed will and action. The central idea of life and ourselves from which we start is falsehood and all else is falsified by it. This power of inspiration, a power of truth, comes to us as a light, a voice, compelling a change of thought, imposing a new discernment of ourselves and all around us. Truth of thought creates truth of vision and truth of vision creates forms in us truth of being and out of the truth of being (*satyam*) naturally flows truth of emotion, will and action. This is indeed the central notion of Veda' (SA, SV, P.95).

Sacrifice in the Veda is the offering of the mortal being's activities to the divine. Saraswati upholds the sacrifice by awakening his consciousness. Then this consciousness assumes the right states of emotion and right movement of thought. Then she pours her illumination and impels the rise of truth. This rise of truths liberate the life and being from falsehood, weakness and limitation. The doors of the supreme felicity become open. By this constant awakening and impulsion, also known as perception (*ketu*), Saraswati brings into the active consciousness in the human being the great flood or movement

(*maho arṇa*), the truth-consciousness itself and illumines all our thoughts with it (SA, SV, p. 96). Recall that Sarasvati is usually associated with the two other goddesses or powers, Ilā (power of audition) and Mahī (vastness) as mentioned in the hymn (7.2). Rig Veda has 3 complete sūktas dedicated to Sarasvati, two of which are in this Maṇḍala.]

7.95.1: This Sarasvatī, firm as a city of iron (1), flows rapidly with all-sustaining waters (2). Like a charioteer she moves sweeping away (3), all waters and other rivers by her greatness (4).

प्र क्षोदसा धायसा सस्त्र एषा (1), सरस्वती धरुणम् आयसी पूः (2),
प्रबाबधाना रथ्यैव याति (3), विश्वा अुपो मंहिना सिन्धुः अन्याः (4)

[Lines 1 & 2: The epithets 'firm as a city' and 'flows rapidly' clearly indicate that Sarasvati here is not a physical river. Only inspiration possesses the qualities in the two epithets. Just as a charioteer takes his chariot across obstacles, in the way, Sarasvati flows over all waters in her way.

prabābadhānā: sweeping away; *pūḥ*: city; *prasasra*: flows rapidly]

7.95.2: Pure among rivers flowing from mountains to the sea (2), Sarasvatī, alone, became conscious (*chetat*) (1). She makes conscious the riches of the wide world (3); she milks the rays (*paya*) and the clarity for mankind (4).

एका अचेतत् सरस्वती (1), नदीनां शुचिर्युती गिरिभ्यु आ संमुद्रात् (2),
रायः चेतन्ति भुवनस्य भूरेः (3), घृतं पयो दुदुहे नाहुषाय (4)

[This verse clearly indicates the physical river Sarasvati flowing from the mountains to the sea. However even this verse has several epithets like *chetantī* (being conscious), *achetat*, light or clarity (*ghṛta*) which clearly indicate that Sarasvatī is a river of inspiration flowing from the heights

towards the tasks on the earth. According to *tantra*, the phrase 'flowing from the heights to the sea', indicates her flow from the *ājña chakra* (eye-brow center) in subtle body down to the bottom center.

nahuṣha: man; *ghṛta*: light, clarity; *yati*: flowing; *bhure*: large, wide;]

7.95.3: He, the friend of man (*narya*), increases among active persons worthy of sacrifice (1). He, the male, the young Bull, is the showerer (of energies) (2), (he) gives the swift life-energies in plenty to the lords of plenty (3), and rubs clean their bodies for the reception (of his gifts) (4).

स वावृद्धे नर्यो योषणासु (1), वृषा शिर्षः वृषभो यज्ञियासु (2),

स वाजिनं मधवञ्च्यो दधाति (3), वि सातये तन्वं मामृजीत (4)

[The cleaning of the bodies in line 4 is relevant because the gift of inspiration can enter a body only if it has a certain degree of mental and *prāṇic* cleanliness.

'He' refers to Sarasvān or Sarasvati. *yo* in *yoṣhaṇā* stands for movement. *yoṣhaṇā* commonly means women, also means active persons.

vājinam: horse, swift life-energies in plenty;

tanu: body; *sātaye*: gifts;]

7.95.4: May that Sarasvatī accept with delight (1), our hymn of praise in the sacrifice, she who is blissful (2). She is approached with surrender and bended knee (3). Ever united with bliss, she lifts up her friends (4).

उत स्या नः सरस्वती जुषाणा (1), उपं श्रवत् सुभगा यज्ञे अस्मिन् (2),

मितज्जुभिः नमस्यैः इयाना (3), राया युजा चित् उत्तरा सखिभ्यः (4)

[*namasya*: surrender; *rāya yujā*: united with felicities or bliss.]

7.95.5: With prostrations of surrender, we make you these our offerings (1). Accept our hymn, O Sarasvati (2). Established in your joy and peace, O most well-beloved (3), may we resort to you in complete submission like a (shade giving) tree (4).

इमा जुहौना युध्मदा नमोभिः (1), प्रति स्तोमं सरस्वति जुषस्व (2),
तव शर्मन् प्रियतमे दधाना (3), उप स्थेयाम शरणं न बृक्षम् (4)

[*sharanam*: complete surrender; *upastheyāma*: (we) resort to you;]

7.95.6: O Sarasvati, here this Vasiṣṭha, (desirous of coming) to you here (1), opens wide the gates of Truth, O blissful one (2). O Goddess, pure-white, increase in him; give plentifully to him who chants your hymn of praise (3). Protect us always by bestowing the happy state of being on us (4).

अयम् ते सरस्वति वसिंष्टो (1), द्वारौ कृतस्य सुभगे व्यावः (2),
वर्धे शुभे स्तुवते रासि वाजान् (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*ṛtasya dvārau*: gates of Truth;

River Sarasvatī: Sarasvatī was undoubtedly a mighty river in the Rig Vedic age which flowed from the mountain heights to the sea as declared in RV (7.95.2). The Sarasvatī verses were revealed or composed more than eight thousand years before the present era. According to geologists, “this time synchronizes with the first interglacial period in the Holocene age marking the break up of the glaciers and release of the pent-up waters which was the source for the rivers Sarasvatī and Sindhu. The next three thousand years did not witness major changes in climate as revealed by the lake sediments. At the end of this period, tectonic disturbances caused major changes in drainage. As a consequence the upper course of Sarasvatī in the mountain-bound Himālaya was diverted South Eastward to Yamuna; Sutlej, which earlier had joined

Sarasvatī, changed its course, migrated westward and became a tributary of Indus . . . The consequence of these changes was the drying up of the river Sarasvatī which was cut off from the perennial source of water from the snowy Himālaya. It became an ephemeral stream, and finally lost itself in the sandy desert of Thar.” [B.P. Radhakrishna, Jour. Geological Soc. of India, Vol. 51, June 1998]. The drying up of Sarasvatī made its inhabitants move westwards resulting in the new civilization namely the Indus Valley Civilization (3100-1900 BCE). See the book, ‘Sarasvati’ for references.

In (10.75.5), is the mention of the ten rivers namely Gangā, Yamunā and Sarasvatī, Shutudrī, Paruṣhnī, Marutvṛdhā, Asiknī, Vitastā, Ārjikā and Suṣhomā. According to Yāska, the river Irāvati is same as Paruṣhni; Ārjikīya is same as the river Vipāt. It has the name of Urunjira. The river Sushomā is same as Sindhu.

In the Veda, a river stands for the dynamical energies which are flowing. The commentator Yāska gives the meanings behind the names of the rivers. The meanings can be understood both in the physical sense and in the spiritual/psychological sense.

Gangā: derived from that which goes, flows;

Yamunā: that which mixes with other rivers;

Shutudrī: that which flows quickly;

Paruṣhnī: that which flows in a direct way to the goal, (7.18.9);

Asiknī: that which is not white or pure;

Marutvṛdhe: that which is energized by the Maruts (wind, life-energies);

Vitastā: that which extends or wide, i.e., that which has high banks;

Ārjikīyā: that which is born in the place Rjikā; that which flows straight (*ju*);

Vipāt: that which overflows its banks;

Suṣhma: same as Sindhu; wide like the ocean; that which gives delight (Soma);

The next mantra (10.75.6) mentions the tributaries of Sindhu namely Gomati, Tr̥ṣṭāmā, Susartu, Rasā, Shveti, Kubhā and Mehantu.]

The SAKSI book ‘Sarasvatī’: the goddess of inspiration’ has the text and translation of all the 72 mantrās in the Rig Veda Samhita dealing with this goddess. The appendix deals with the seven rivers of inspiration.]

96: Sarasvatī and Sarasvān

Riṣhi: Vasishṭhaḥ Maitrāvaraṇih

7.96.1: You Chant the Praise

7.96.2: Awaken Us to Knowledge

7.96.3: Grant the Happy Good

7.96.4: Desire New Soul-form

7.96.5: Waves Dripping with Clarity

7.96.6: Refuge in the Word

Metre: 1, Br̥hatī; 2, Satobṛhatī (18/12/18/12);

3, Prastārapangktih (12/12/8/8); 4-6, Gāyatri;

7.96.1: You chant a vast word of praise (1), to that Sarasvatī (2), the powerful among rivers (3). Worship her by words of purification and affirming lauds (4), for she is both earth and heaven, O Vasishtha (5).

बृहदु गायिषे वचौ (1), असुर्या नृदीनाम् (2),

सरस्वतीम् इत् (3), मंहया सुवृक्तिभिः स्तोमैः (4), वसिष्ठ रोदसी (5)

[*mahayā*: worship; *suvṛktibhīḥ*: words of purification, (6.15.4)]

7.96.2: By your grace, O Pure one (1), men obtain the Soma-delight (2). May she protect and awaken us to knowledge (3); urge the achievement of the plenitudes towards us (5). She has Maruts as companions (4).

उभे यत् तै महिना शुभे (1), अन्धसी अधिक्षियन्ति पूरवः (2),
सा नौ बोधि अवित्री (3), मरुत्सखां (4), चोद राधौ मधोनाम् (5)

[*andhasi*: Soma (delight), food; *pūravah*: men; *rādha*: achievement (5.13.6)]

7.96.3: May Sarasvatī, full of plenitude, awaken us to consciousness (*chetati*) with her straight path (2). May she grant us only the delightful good, she the blissful one (1). She is praised like the flaming fire (Jamadagni) (3), and like the one most full of light (Vasiṣṭha) (4).

भद्रमिद् भद्रा कृणवत् (1), सरस्वती अक्वारी चेतति बाजिनीवती (2),
गृणाना जंमदग्निवत् (3), स्तुवाना च वसिष्ठवत् (4)

7.96.4: Marching in front, desiring offspring (1), with beautiful offerings, we call Sarasvān (2).

जनीयन्तो न्वग्रवः पुत्रीयन्तः (1), सुदानवः सरस्वन्तं हवामहे (2)

[*sudānavah*: persons with beautiful offerings; *agrawah*: in front; *putrī*: new soul-formation, children; *yanta*: desiring; Sarasvān: the God of movement;]

7.96.5: These flowing waves of yours are full of honey (1); they are dripping with clarity (2); with them may you protect us (3).

ये तै सरस्व ऊर्मयो मधुमन्तो (1), घृतश्रुतः (2), तेभिः नो अविता भव (3)

7.96.6: We pray to Sarasvān, the all-perceiving one, with the resounding word, the word that increases (1), for getting (new soul-formation) and impulsion (2).

पीपिवांसं सरस्वतः स्तनं यो विश्वदर्शतः (1), भक्षीमहि प्रजाम् इष्म् (2)

[*prajā*: birth or offspring, refers to the formation of a new power of consciousness. See the section, ‘Some common words’ in pages xxiii. *pīpivāmsam*: increases; *bakṣhimahi*: getting;

stanam: resounding word; this word occurs in (1.164.49) with the same meaning; this word does not have the meaning of ‘breast’ in the Veda. There are related words like *stanayan* meaning ‘thundering’; occurs many times in RV.]

End of 96.

Indra and Bṛhaspati: Sūktās (97-98)

In the sūktās 97 and 98, the rishi is lauding jointly Indra, who represents the divine mental force and Bṛhaspati, the soul-force. Indra has been described in detail in hymns 18-32. We will give below a brief description of the powers of Brahmaṇaspati and Brahmaṇaspati.

“Though Deities like Agni, Indra are mentioned both in the Veda and in the Purāṇas, there is a difference in their form, function, abode etc.

In the Veda, the three terms – Brahmaṇaspati, Bṛhaspati and Brahma – relate to one Deity. In the Veda Brahma stands also for mantra, Brahma presides over it. Vāk, speech, is the creator of the universe. This is not the original intense vibration, *spanda*. It is the power that manifests in Word, the truth seen or intuited in the heart of the creature. The meaningful sound thus expressed is the Vedic Mantra known by the term Brahma. This is the metrical speech by which the universe is impelled from within and without and goes on incessantly.

Though the infinite consciousness designated by *sat-chit-ānanda* upholds the universe from its supreme superconscious station, yet it enters the unconscious and works to release the

concealed truths of existence from the insentient waters and lead them upwards in manifestation. This consciousness that manifests thus is the word signified by Brahma. Thus it is that the soul, the being, rising upward in man is called Brahma manifesting as knowledge-power in god and man. Brahma stresses on the soul-power manifested by the word, not the word itself.

This creative power which manifests as the word of rhythm in the awakened man on planes above the physical, vital and the mental is Brahma; its lord is Bṛhaspati. Bṛhaspati points to the preeminence of the creative word — not so much the divine power which is the base of the creative Word.

Thus one deity having two constituents is designated by the two terms: Brahma and Bṛhaspati. Both the elements are coordinated, harmonised and unified in Brahmanaspati.

This is how these three names denote one Deity.

Bṛhaspati gives to the Gods, especially Indra, the word endowed with knowledge, manifesting the higher consciousness. Indra is the king of the gods of the triple world, lord of the divine mind. Bṛhaspati aids the Maruts who are the associates of Indra. Hence the praise of Brahmanaspati along with the Maruts or with Indra.

Brahmanaspati of the Veda appears in the Tantra Yoga in the form of Gaṇapati, presiding over *parā vāk* with his abode in the Mūlādhāra Chakra. Certainly he is the Elephant-Om-faced God, Gaṇapati, worshipped in the Purāṇas.

Brahmanaspati is stationed within man, as if asleep. In (1.40), there is first a prayer to him to awake. By the power of his word, the happy speech of truth, the Maruts, Indra, Mitra, Varuṇa, Aryama and other gods take their positions in the sacrificer. He himself takes his dwelling in the sacrificer.” (KS, CW, vol. 5, 11).

Recall also the famous mantra to Gaṇapati in (2.23.1), discussed in some detail in the SAKSI compact book, ‘Gaṇapati, Brahmaṇaspati and Kumāra, (based on mantrās in Rig Veda and Yajur Veda’).]

97. Indra and Bṛhaspati

Riṣhi: Vasishṭhaḥ Maitrāvaraṇih

- 7.97.1: Luminous dwellings on earth**
- 7.97.2: Bṛhaspati makes us sinless**
- 7.97.3: King of the mantrās (Brahmaṇaspati)**
- 7.97.4: Bṛhaspati takes across the obstacles unhurt**
- 7.97.5: Voiced with pure hymns**
- 7.97.6: Luminous steeds**
- 7.97.7: Bṛhaspati is rapid in impulsion**
- 7.97.8: Become discerning by his help**
- 7.97.9: Multiple powers of the mind**
- 7.97.10: Establish riches in the singer**

Metre: Trīṣṭup

[A detailed commentary on this sūkta is in [SA, sv], p. 306-313.]

7.97.1: The pressed Soma of the Soma-rite is poured out for Indra (3), in the yajna in the luminous dwellings on earth (1), where men, who are seekers of gods rejoice (2). May Indra come with his steeds for the rapture of the first drink (4).

यज्ञे दिवो नृषदने पृथिव्या नरो (1), यत्र देवयवो मर्दन्ति (2),
इन्द्राय यत्र सर्वनानि सुन्वे (3), गमन्मदाय प्रथमं वर्यश्च (4)

7.97.2: For getting the divine protection, let us choose (1), the great Bṛhaspati who comes to us, O friends (2). May we become sinless since the bounteous one (Bṛhaspati) (3), who gives us (the riches) from the beyond, like a father (he is pleased with us) (4).

आ दैव्या वृणीम् हे अवांसि⁽¹⁾, बृहस्पतिः नो मह् आ संखायः⁽²⁾,
यथा भर्वैम् मीळुषे अनांगा⁽³⁾, यो नौ दाता परावतः पितेवं⁽⁴⁾

[*āvṛṇīmahe*: to chose, (1.12.1), (5.20.3);
anāgan: sinless, (4.12.4); blameless, faultless]

7.97.3: With offerings and prostrations of surrender (2), we hymn with words the blissful Brahmaṇaspati (3), who is supreme (1). May my chant, which is divine and vast cling to Indra (4). He is the king of the mantrās prepared by the gods (5).

तमु ज्येष्ठं⁽¹⁾, नमसा हुविर्भिः⁽²⁾, सुशेवं ब्रह्मणस्पतिं गृणीषे⁽³⁾,
इन्द्रं श्लोको महि दैव्यः सिषक्तु⁽⁴⁾, यो ब्रह्मणो देवकृतस्य राजा⁽⁵⁾

[Surrender: see (7.2.4);

The epithet in line 5 is usually addressed to Brahmaṇaspati, a deity closely related to Br̥haspati as indicated in the introduction to this hymn. Some persons feel that Indra in line 4 refers to Brahmaṇaspati. Once we understand the unity of gods, there is no need for such modifications.]

7.97.4: May Br̥haspati, in whom are all desirable things, and is most beloved (2), be seated in the native seat (of his abode) (1). May he give as the riches desired by us and of great strength (3). May he take us across the obstacles unhurt, who are clinging to him (4).

स आ नो योनिं सदतु⁽¹⁾, प्रेष्टो बृहस्पतिः विश्ववारो यो अस्ति⁽²⁾,
कामो रायः सुवीर्यस्य तं दात्⁽³⁾, पर्षत् नो अति सञ्चतो अरिष्टान्⁽⁴⁾

[*sashchata*: that which clings, (10.9.4); *preṣṭah*: most beloved, (8.84.1); *ariṣṭān*: unhurt;
vishvavārah: one in whom are all desirable things, (7.16.5, 7.5.8);]

7.97.5: May the immortals born of old grant us (2), the luminous mantrās of immortality which are cherished by us (1). We invoke the steedless Bṛhaspati (4), who is a master of sacrifice and voiced with pure (hymns) by the householders (1).

तम् आ नौं अर्कम् अमृतायुं जुष्टम् (1), इमे धासुः अमृतासः पुराजाः (2),
शुचिक्रन्दं यजुतं पस्त्यानां (3), वृहस्पतिम् अनवर्णं हुवेम् (4)

[*pastyasu*: homesteads, (10.46.6); *jushtī*: cherished;]

7.97.6: May all the horses together bring Bṛhaspati (2). He is in the world of sessions and is a home for all the strengths (3). The steeds are shining ruddy and give happiness (1). They are clad in a luminous form like the Sun (4).

तं शग्मासों अरुषासो (1), अश्वा वृहस्पतिं सहवाहो वहन्ति (2),
सहश्रिद् यस्य नीलवत् सुधस्थं (3), नभो न रुपम् अरुषं वसानाः (4)

[*shagmāsah*: gives happiness, (10.31.5) (S);

arushah: luminous, (3.15.3); *arushāsah*: ruddy shining, (4.6.9);]

7.97.7: He (Bṛhaspati) is pure and a purifier; has many modes of motion (1). He has golden weapons, he is rapid in impulsion, and can grant the state of heaven (2). He can manifest (in human beings), is mighty (3). He can give the Soma-offering to his many friends (4).

स हि शुचिः शतपत्रः स शुन्ध्युः (1), हिरण्यबाशीः इषिरः स्वर्षाः (2),
वृहस्पतिः स सु आवेश कृष्वः (3), पुरु सखिभ्य आसुतिं करिष्टः (4)

[*āsutim*: offering, libation, (2.1.14), (8.74.2);

su-āveshah: manifests (in human beings), (10.63.16);

ishirah: one rapid in impulsion, (3.2.14);

svarṣhāḥ: *svah sāḥ*: grants the state of heaven, (1.100.13);

shundhyuvam: purifier, (7.88.1); related word in (5.52.9)]

7.97.8: The goddesses heaven and earth, the mothers of gods (1), have increased Br̥haspati by their greatness (2). O friends, become discerning (by his help) who is all-discerning (3). He creates the supreme state by the mantrās which can be reached with happiness (4).

देवी देवस्य रोदसी जनित्री (1), बृहस्पतिं वावृधतुः महित्वा (2),
दक्षायाय दक्षता सखायः (3), करद् ब्रह्मणे सु-तरा॑ सु-ग्राधा (4)

[*su-tara*: easily accessed or crossed;

sugādhā: supreme state, (5.47.7), (10.113.10).

dakshāyayah: all-discerning (7.1.2, 3), one full of discerning mood, (2.4.3); The meanings assigned by S to the words here are provisional, since he interprets *brāhmaṇa* as food.]

7.97.9: The words (or mantrās) of purification have been formed addressed to you, Brahmaṇaspati and Indra who has Vajra (1). Foster the thoughts (2), bring out the multiple powers of the mind (3). Destroy all the powers of those non-givers who seek to conquer the Aryan (4).

इयं वां ब्रह्मणस्पते सुवृक्तिः ब्रह्म इन्द्राय बृज्ञिणे अकारि (1),
अविष्ट धियौ (2), जिगृतं पुरंधीः (3), जजस्तम् अयर्यो बनुषाम् अरातीः (4)

[Line 4: (alt.): Destroy the povertys that they bring who seek to conquer the aryan (SA). The powers that attack the Aryan fighter would create in him povertys of mind and povertys of emotive nature, and all infelicities. Soul-force (Br̥haspati) and mental force (Indra) destroy all such poverty and insufficiency.

vanusha: desiring to conquer, (3.27.11); *arātiḥ*: non-givers, (4.50.11);

The second half of this mantra is same as that in (4.50.11), addressed to Br̥haspati.]

7.97.10: O Bṛhaspati-Indra, you are the lords of the riches of the heaven and of the earth (1). Establish riches in the singer who hymns you (2). Do you protect always by states of happy being (3).

बृहस्पते युवम् इन्द्रश्च वस्वौ दिव्यस्य ईशाथे उत पार्थिवस्य (1),
धत्तं रयिं स्तुवते कीरये चिद् (2), यूयं पात स्वस्तिभिः सदा नः (3)

[*kīriḥ*: singer of hymns; the doer of works, (8.103.13)]

98. Indra and Bṛhaspati

Rishi: Vasishṭhaḥ Maitrāvaraṇih

7.98.1: Indra and Soma

7.98.2: You take pleasure in Soma with your heart and mind

7.98.3: As soon as born, Aditi proclaimed your greatness

7.98.4: We will be victorious through your true inspiration

7.98.5: Victorious over the occult-deeds of the undivine forces

7.98.6: Make us enjoy the riches that are already given

Metre: Triṣṭup

7.98.1: O Adhvaryu priests, offer the ruddy Soma mixed with milk (1), to the mighty lord of the worlds (2). Like the Gaur animal which (knows) the place of drink, Indra knows the presence of Soma (3), and comes on all days desiring the pressed Soma (4).

अर्घ्यवो अरुणं दुग्धम् अंशुं जुहोतनं (1), वृषभाय क्षितीनाम् (2), गौराद् वेदीयान् अवपानम् इन्द्रौ (3), विश्वाहा इद् याति सुतसौमम् इच्छन् (4)

[*dugdham*: milk, (5.19.4)]

7.98.2: Just as you used to take the beautiful Soma-food in ancient times (1), you desire that the drink to be brought to you everyday (2). You take pleasure in it with your heart and mind (3). O Indra, desirous of Soma, do drink the Soma placed before you (4).

यद् दैधि॑षे प्रदि॒वि चारु अन्नं॑ (1), दि॒वेदिवे पीति॑म् इ॒दस्य वक्षि॑ (2),
उत् हृ॒द उत् मन॑सा जुषा॒ण (3), उ॒शन् इ॒न्द्र प्रस्थि॑तान् पा॒हि सोमा॑न् (4)

[*vakṣhi*: to bring,]

7.98.3: As soon as you were born, you drank the Soma for (getting) strength (1). Your mother (Aditi) proclaimed your greatness (2). You spread wide over the midworld (3). You battled on behalf of gods for the supreme good (4).

जङ्गानः सोमं॑ सहसे पपा॒थ (1), प्र तै॑ माता॒ महि॒मानं॑ उबाच (2),
एन्द्र॑ पप्राथ॑ उरु अन्तरिक्षं॑ (3), युधा॑ देवेभ्यो॑ वरिवः॑ चकर्थ (4)

[*varivah*: supreme good, (5.29.10)]

7.98.4: When you make us fight the mighty and arrogant (foes) (1), then we will be able to overcome by our hands these hurting foes (2). When you yourself along with Maruts fight the war (3), we are sure to be victorious in this battle of true inspiration (4).

यद् योधया॑ महृतो॑ मन्यमानान् (1), साक्षां॑म् तान् बा॒हुभिः॑ शाश्वदानान् (2),
यद् वा॑ नृभिः॑ वृत्त इन्द्र अभियुध्या॑ः (3), तं॑ त्वया॑ आजिं॑ सौश्रवसं॑ जयेम (4)

[*saushravasam*: with true inspiration]

7.98.5: I proclaim the ancient famous deeds of Indra (1), and also those done by him as Maghavan in recent times (2). When he became victorious over the occult deeds of the undivine forces (3), he became the sole possessor of the Soma-delight (4).

प्र इन्द्रस्य वोचं प्रथमा कृतानि (1), प्र नूर्तना मघवा या चकार (2),
 यदेत् अदेवीः असंहिष्ट माया (3), अथ अभवत् केवलः सोमो अस्य (4)

[*adevīḥ māyah*: occult deeds of the undivine forces;

Line 1 is similar to the beginning *pāda* (1.32.1)]

7.98.6: Yours is all this wealth of Ray-cows (1), that you see around you by the eye of the Sun (2). You are the sole lord of the Ray-cows (3). Make us enjoy the riches which have been given (4).

तबेदं विश्वमभितः पशव्यं (1), यत् पश्यसि चक्षसा सूर्यस्य (2),
 गवामसि गोपतिः एक इन्द्र (3), भक्षीमहि ते प्रवत्तस्य वस्वः (4)

[Line 4: Most of us never notice the riches and felicities given to us. We simply ask for more. Let us enjoy the riches given.

prayata: offered, (4.15.8)]

7.98.7: Same as (7.97.10)

Section 7. Sūktās (99-104)

Viṣṇu, Parjanya (rain)

Viṣṇu: (99-100)

Nature of Viṣṇu

Viṣṇu creates or manifests the Universe of seven planes, unveils its laws and maintains the Universe under these laws. This happens not only in the macrocosm, but also in the microcosm, the subtle body of man. “Viṣṇu paces out the vast framework of the inner worlds in which our soul-action takes place. It is by him and with him that we rise into his highest seats where we find waiting for us the Friend, the Beloved and the Beatific Godhead.” [Sri Aurobindo]

Each plane, manifested by Viṣṇu, is based on a particular principle. For instance this world, earth, is dominated by matter. The midworld, *antarikṣha*, is dominated by life-energies, emotional energies etc. The world of heaven, *dyu*, is dominated by the mental energies. The highest station is said to be Viṣṇu’s supreme step. He creates the path by which the mortals can reach the supreme station after traversing the intermediate worlds. Upholding the Universe with his three steps, Viṣṇu creates for Indra a wide station amongst us mortals by which we can reach the supreme station above.

“When Viṣṇu is said to sleep on the folds of the snake *ananta* upon the ocean of sweet milk, *ananta* is clearly seen to be not the common serpent, nor the milk the material sweet milk, nor the ocean an expanse of milky liquid. The symbolic meaning is that the All-pervading Viṣṇu rests on the coils of the Infinite in the blissful ocean of Eternal Existence. Some persons who believe that Veda has no wisdom in it say that, ‘the authors of the purāṇas were priests, gross minds who knew not even the truth of the solar and lunar eclipses; how

could they be in the know of profound varieties? They mean only the usual physical serpent and the material ocean of real milk and it is we who read into them the symbolic meaning. We could point out that there is no necessity for us to imagine so.' These poets themselves have imprinted the symbolic thought by means of figures and words and made known impenetrable truths for the benefit of all. Note, those words are: Viṣṭhṇu means all-pervading, the serpent *sheśha* is *ananta*, the infinite; sweet milk is a symbol of bliss; the ocean is a symbol of the Eternal Existence". [KS, CW, Vol. 4, P. 180]

Meanings of the word Viṣṭhṇu

1. Viṣṭhṇu is so-called because he pervades over everything, the universe inside and out.
2. Viṣṭhṇu is so-called because he causes rainfall to cool the earth and nourish all life.
3. Viṣṭhṇu is so-called because he liberates the devotees from the troubles of rebirth.
4. Viṣṭhṇu is so-called because he enters into all beings as their inner controller, or all beings enter into him (viz. are dependent upon him for their existence and sustenance).
5. Viṣṭhṇu is so-called because he helps the devotees reach the state of liberation.
6. Viṣṭhṇu is so-called because he is exceedingly luminous.
7. Viṣṭhṇu is so-called because he transported himself beyond everything, or because he attained sovereignty over all the worlds. The reference is to the incarnation of Viṣṭhṇu as Trivikrama. The root is 'vi' meaning 'to go' and pervade (*ākramāṇe, gati-vyāpti*).
8. Viṣṭhṇu is so-called because he makes all living beings and created things move and have their being. The root is 'vi' in the sense of 'movement' (*gatyartha*).

9. Viṣṇu is so-called because he desired to provide origin, sustenance and dissolution for all beings. The root is 'vi' in the sense of shining brilliantly (viz. desiring, resolving) (*vāśha-kāntau, kāntir ichchhā*).
10. Viṣṇu is so-called because he inspires or moves all beings in an especial manner.
11. Viṣṇu is so-called because he gifts away or satisfies the longings of his devotees (from the root '*shaṇu dāne*').
12. The letter 'sha' in the word Viṣṇu refers to 'power' (*bala*) and the letter 'ṇu' to life (*prāṇa*). Viṣṇu inspires power and life in all beings.⁺

99. Viṣṇu

Rishi: Vasiṣṭhah Maitrāvaraṇih

- 7.99.1: Your greatness not comprehended**
- 7.99.2: Supports the path from the earth to the highest**
- 7.99.3: Heaven and earth**
- 7.99.4: The deceitful device**
- 7.99.5: The forts of the hostiles**
- 7.99.6: Nourish us amidst crooked things**
- 7.99.7: Shipiviṣṭha**

[Metre: Triṣṭup]

⁺ The great Vedic scholar Professor S.K. Ramachandra Rao has discussed at length all the mantrās of Viṣṇu in his three books, 'Rig Veda Darshana: Viṣṇu Sūktāni, Volumes 5, 6, 9.', published by Kalpataru Research Academy. All these books have a wealth of information for a student knowledgeable both in Sanskr̥t and English. He gives extensive quotations in Sanskr̥t from the works of the great teacher Ānanda-tīrtha, Shri Raghavendra Swāmi and other luminaries. The 12 meanings given here are taken from his book, volume 6, pp. 75-79. The original Sanskr̥t quotations of these meanings are also in 'Spiritual Interpretation of Rig Veda Mantrās', (SAKSI);

7.99.1: Men do not comprehend your greatness (2), who is increasing with a body beyond measure (1). We know these two worlds beginning with the earth (3). But Viṣṇu, you are knower of the highest (4).

परो मात्रया तन्वा वृधान् (1), न तै महित्वम् अन्वश्नुवन्ति (2),
उभे तै विद्व रजसी पृथिव्या (3), विष्णो देव त्वं परमस्य वित्से (4)

7.99.2: O god Viṣṇu, no one with birth (1), can reach (or comprehend) the utmost end of your greatness (2). You hold aloft the vast and mighty (highest) heaven (3). He supports (or sustains) (the path) from the earth to the peak turned towards the beyond (4).

न तै विष्णो जायमानो न जातो देव (1), महिष्मः परम् अन्तम् आप (2),
उदस्तभ्या नाकम् क्रष्ट्वं बृहन्तं (3), दाधर्थं प्राचीं कुकुभं पृथिव्याः (4)

[Line 1: *jāyamāna* and *jāta* have several closely connected meanings connected with birth. *jāyamāna* suggests the moment of the appearance in the cosmos whereas *jāta* suggests the actual appearance of the him as a power in the human beings. Both these words are common epithets to Agni;

Line 1 suggests that Viṣṇu cannot be comprehended even by Agni and other primary gods. (Ānanda-tīrtha)

āpa: accept, (4.1.9);

r̥shva: mighty one, (10.12.6), sublime, (3.5.5, 3.5.7, 3.5.10);

prachī: turned toward the beyond, (2.2.7, 3.6.1)]

7.99.3: (O Heaven and Earth), become the streams of truth, become the power of knowledge (1). O Abode of love, endow felicities on the mantra-chanting *yajamāna* (*mānuṣhe*) (2). Viṣṇu held asunder the two, earth and heaven (3). He supports the earth on all sides with the rays (4).

इरावती धेनुमती हि भूतं (1), सूयबुसिनी मनुषे दशस्या (2),
व्यस्तभ्या रोदसी विष्णवेते (3), दाधर्थं पृथिवीम् अभितो मयूखैः (4)

[*sūyavasini*: abode of love; *sūya*; love (MW); *vasinī*: abode; Sāyaṇa, Keith and Wilson translate it as, ‘one with good grass’, *su* + *yavasini*. Recall *asūya* is jealousy, absence of love; Line 4, (alt.): ‘he holds the earth with pegs’ (Keith); *mayūkha*: rays (MW). *dhenu*: milch cows, power of knowledge (recall, *gāvah*: rays of knowledge); *irāvatī*: streams of truth, (5.69.2)]

7.99.4: You made that wide other world for (the goal of) yajña (1), bringing into being the Sun and the Dawn and Agni (2). O Leaders, in the battles, you have undone (4), the deceitful devices of Vṛshashipra, the *dāsa* (foe) (3).

उरुं यज्ञार्थं चक्रथुरु लोकं (1), जनयन्ता सूर्यम् उषासंम् अग्निम् (2),
दासस्य चिद् वृषशिप्रस्य माया (3), जघ्नुः नरा पृतनाज्येषु (4)

[*ulokam*: the other world; it is the world *svar*, the fourth world, also known as *mahas* in Taittirīya U.

māyā: it is a formation of knowledge, not illusion. Both *adevi* (undivine) and *devi* (divine) *māyā* are mentioned in RV.]

7.99.5: O Indra and Viṣṇu, the nine and ninety strong forts of Shambara (1), were shattered by you (2). You do slay irresistibly (4), a hundred and a thousand heroes of Varshin, the asura (3).

इन्द्राविष्णू दंहिताः शम्बरस्य नवु पुरो नवतिं च (1), श्विष्म (2),
शतं बर्चिनः सहस्रं च साकं (3), हुथो अप्रति असुरस्य वीरान् (4)

7.99.6: I offer to you this affirmative laud during contemplative sessions (3). This thinking (of laud) is great and vast (1). It increases (in us) with its might and its wide strides (2). O Indra and Viṣṇu, may it nourish us with the impelling forces (when we are) amidst crooked things (4).

इयं मनीषा बृहती बृहन्त (1), उरुक्रमा तवसा वर्धयन्ती (2),
रे वां स्तोमं विदधेषु (3), विष्णो पिन्वत्तम् इषो वृजनेषु इन्द्र (4)

7.99.7: O Viṣṇu, I utter the call (*āśa*) of vaṣhaṭ to you (1). O Shipiviṣṭa, accept with love my offering (2). May my auspicious hymns of praise cause you to grow (in me) (3). May you always protect us by states of happy being (4).

बष्ट् ते विष्णौ आस आ कृणोमि (1), तन्मे जुषस्व शिपिविष्ट हृव्यम् (2),
बर्धेन्तु त्वा सुषुतयो गिरो मे (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*shipi* is a synonym of *gau* which stands for a ray of knowledge or Ray-Cow. *shipiviṣṭa* is one who is pervaded by rays of knowledge; this meaning fits in all the verses. (Nirukta 5.8; MW). This epithet appears in (7.100.5,6,7). See also the note in (7.100.5).]

100. Viṣṇu

Riṣhi: Vasiṣṭhah Maitrāvaraṇih

7.100.1: One who hews a path

7.100.2: Gives us thoughts quick to act

7.100.3: May Viṣṇu rule over us

7.100.4: Dwelling for human beings

7.100.5: Manifestation of knowledge

7.100.6: Conceal not that form of yours

7.100.7: Shipiviṣṭha

[Metre: Trishṭup]

7.100.1: That mortal who hews a path intending to conquer (the hostiles) (1), who gives offerings to the wide-moving Viṣṇu (2). who worships (or performs *yajña*) with concentrated mind (3), such a devotee is illumined by the leader (Viṣṇu) (4).

नू मर्तो दयते सनिष्वन् (1), यो विष्णव उरुग्रायाय दाशत् (2),

प्र यः सत्राच्चा मनसा यजात (3), एतावन्तं नर्यम् आविवासात् (4)

7.100.2: O Viṣṇu, who gives birth to all and has the grace of mind (1), give us the thoughts unfailing (3), which are quick to act (2). (Give us) in profusion the riches of a happy path which are full of life-energy and have perfect bliss (5), which make the person to get into contact with the deity (4).

त्वं विष्णो सुमृतिं विश्वजन्याम् (1), अप्रयुताम् (2), एवयावो मृतिं दाः (3),
पचोऽयथा नः (4), सुवितस्य भूरेः अश्वावतः पुरुः च इन्द्रस्य रायः (5)

[*suvitasya*: of the happy path, (7.1.24);

vishvajanyām: gives birth to all, all-delivering, (7.10.4);

sumatim: grace of mind (5.27.3), right understanding (6.15.6);

parcha from *pṛchī*: contact (Sun) (occurs only once);]

7.100.3: With three steps, this God traversed the three earths (1), by his greatness which has many lustres (2). May Viṣṇu, the most mighty among the mighty, rule over us (3). Luminous is the name of the firm one (4).

त्रिदेवः पृथिवीमेष एतां वि चक्रमे (1), शतर्चेसं महित्वा (2),

प्र विष्णुरस्तु तवसुः तवीयान् (3), त्वेषं हि अस्य स्थविरस्य नाम (4)

[*sthavira*: solid, desire, firm; *pra-astu*: rule;]

7.100.4: This Viṣṇu traversed the earth (1), for providing a dwelling for the human beings (2). Firm are the persons who praise him (3). Viṣṇu of the perfect birth has made a wide-dwelling for them (4).

वि चक्रमे पृथिवीम् एष एतां (1), क्षेत्राय विष्णुर्मनुषे दशस्यन् (2),

धूबासौ अस्य कीरयो जनास (3), उरुक्षितिं सुजनिमा चकार (4)

[Line 2: Viṣṇu provides dwelling for every worshipper in all the planes namely physical, prāṇa, mental and others; they are wide without any narrowness.]

7.100.5: O Shipiviṣṭha, I utter today that noble name of yours (1). Knowing the manifestation of knowledge (2), I have done intense tapas and will chant in praise of you (3), the mighty one who dwells in the region beyond (4).

प्र तत् तैं अद्य शिपिविष्ट नामा अर्यः शँसामि (1), बयुनानि विद्वान् (2),
तं त्वा गृणामि तवसुम् अतव्यान् (3), क्षयन्तम् अस्य रजसः पराके (4)

[*atavyān*: name of a riṣhi; one who has done intense tapas (Bhatta Bhaskara); *vayunāni*: manifestation of knowledge; *rajasaḥ*: region

Viṣṇu has another name mentioned only in this Maṇḍala (7.100.5,6,7) and (7.99.7), namely Shipiviṣṭha. According to Yāska, this word has two widely different meanings. The gracious meaning ‘one in whom the rays of light ‘*shipi*’ have entered’. The negative meaning is, ‘one who is terrible looking’, ‘one who has a skin ailment’. Note that the terrible form of Viṣṇu is mentioned in (1.154.2), “he is like a terrible lion that ranges in difficult places” (*mrgo na bhimaḥ kuchiro giriṣṭhah*). In the mantra (7.100.6) a clarification is requested about the meaning from Viṣṇu himself. Sāyaṇa mentions an ancient anecdote in this connection which is given later.]

7.100.6: You have declared that you are Shipiviṣṭha (2). In what manner this your (name) should be seen (or understood) (1)? Conceal not from us that forms of yours (3), that other form which came into being in our meetings (4).

किमित् तैं विष्णो परिचक्ष्य भूत् (1), प्र यद् ववक्षे शिपिविष्टो अस्मि (2),
मा वर्पौ अस्मत् अर्प गृह एतद् (3), यत् अन्यरूपः समिथे बभूथ (4)

[*ma apa gūha*: do not conceal;

varpa: form;

pra vavakṣhe: (you have) declared;

babhutha: that which came into being;

samithe: in meeting or during oblation, (3.1.12) (meaning used here); in battle, (1.73.5)

parichakṣyam bhūt: to understand or see;

Anecdote of S: On a certain occasion Viṣṇu in his terrible disguise helped the seer Vasiṣṭha (the poet-seer of this mantra), during which Viṣṇu has assumed the terrible form. But Vasiṣṭha saw through the guise and hailed him as praiseworthy.]

7.100.7: Same as (7.99.7)

Parjanya: (101-103)

[Rig Veda has only 3 Süktas to Parjanya. The meaning of Parjanya is that which gives birth (*janayita*), i.e., it causes the rains. At a physical level, it is used for the complex phenomena associated with rain such as clouds, lightning, thunder etc. Hence Parjanya is called as the lord of the storm. Note that at the esoteric level, he is the Lord of the thought-powers. Recall the use of the word, ‘brain-storming’. (5.83.10) states, ‘you (*parjanya*) have found the thought-mind (*māniṣhām*) for your creatures.

Parjanya was never regarded as mere rain. Parjanya is the descendent of the superconscious into our life. It formed the seven celestial rivers that flow down upon the earth-consciousness. In the Atharva Veda (12.1.12) dedicated to Earth, the ṛishi calls Parjanya as the Father or the ultimate being. The prayer is, “may he fill us with the plenty”. A similar idea is in RV (7.101.2).

He gives the special energy (or seed, *retas*) which makes the earth’s growths bloom. The seer is asked to lodge this power within him (5.83.1). He kills the evil-doers (5.83.2).]

101. Rains (Parjanya)

Riṣhi: Kumāraḥ Āgneyaḥ or Vasiṣṭhaḥ Maitrāvaraṇiḥ

7.101.1: Words which carry the light in front

7.101.2: Triple law of working and triple way of light

7.101.3: Takes any form

7.101.4: Self-ruler gives the bliss-creating rains

7.101.5: He establishes the seed in many ways

Metre: Triṣṭup

7.101.1: Speak forth the triple word, the words which carry the light in their front (1), the light that milks the teat of the honey of delight (of Soma) (2), He (Parjanya) makes the womb of the growths of birth as his calf (3). The bull born recently roars aloud (4).

ति॒स्रो वा॒चः प्र व॒द् ज्योतिरग्ना॑ (1), या॒ ए॒तद् दु॒हे मधु॒दोघम् ऊर्ध्वः॑ (2),
स व॒त्सं कृ॒णवन् गर्भ॒म् ओषधीनां॑ (3), स॒द्यो जातो वृ॒षभो रौरवीति॑ (4)

[According to Rig Vidhana, the recitation of this sūkta and the next with faith results in rains.]

7.101.2: He increases the growths of earth and the waters (1). He is the master of all the moving things (2). With the triple law of working, may he give us the happiness and the (triple) refuge (3). May he give us a light desired by us (4).

यो वर्धनं॑ ओषधीनां॑ यो अपां॑ (1), यो विश्वस्य॑ जगतो देव॑ ईश॑ (2),
स त्रिधातुं॑ शरणं॑ शर्मं॑ यंसत्॑ (3), त्रिवर्तुं॑ ज्योतिः॑ स्वभिष्ठि॑ अस्मे॑ (4)

[*trivartu*: triple way (of light), (occurs only once); may refer to the light of the three planes, anna, prāṇa and manas;

tridhātu: triple law of working, (7.5.4); it is the triple principle of, *vasu* (substance), *ūrja* (abounding force of our being) and *priyam* or *mayas* (delight and love), the sat-chit-ananda of the later Vedānta.

yamsat: may work, (5.2.12)]

7.101.3: In one way, he (Parjanya) is like a barren calf (not giving milk) (1). His another form releases (the waters) (2). His body takes whatever form he pleases (3). The mother (earth) receives the milk (water) from the father (heaven) (4). From him, the father is nourished and thus the son (5).

स्तरीः उ त्वद् भवति (1), सूर्य उ त्वद् (2), यथा-वशं तन्वं चक्र एषः (3), पितुः पयः प्रति गृणाति माता (4), तेन पिता वर्धते तेन पुत्रः (5)

[*pituh: father, (1.140.3); he is the Puruṣha or heaven in the sense of a higher spiritual being; here father and mother may refer to the mind and body residing in a single framework.]*

7.101.4: In him all beings exist (1). (There are) three heavens (2); the waters (divine energies) flow in the three ways (3). The three sheaths which can pour (4), enclose the exuberant Parjanya (6), and pour the streams of bliss (*mādhah*) (5).

यस्मिन् विश्वानि भुवनानि तस्युः (1), तिसो धारः (2), त्रेधा सस्युः आपः (3), त्रयः कोशास उपसेचनासो (4), मध्वः श्रोतन्ति (5), अभितो विरप्षाम् (6)

[Line 2: The three heavens are the three worlds of mind namely: 1. Sensational Aesthetic and Emotional mind, 2. The Pure Intellect, 3. The Divine Intelligence. These are the mentalities in the pure level of mind, इड (SA).

japsham: exuberant in strength, (10.115.3)]

7.101.5: These words are addressed to the self-ruler Parjanya (1). May it enter his heart; may it gladden him (2). May the bliss-creating rains be ours (3). May the growths of earth protected by the gods be full of fruits (4).

इदं वचः पर्जन्याय स्वराजे (1), हृदो अस्तु अन्तरं तत्-जुजोषत् (2), मयोभुवो वृष्टयः सन्तु अस्मे (3), सुपिष्ठला ओषधीः देवगौपाः (4)

7.101.6: He, the bull, establishes the seed (*etas*) eternally in many ways (1). He is the soul of all that moves and that is stationary (2). May that truth protect me for a thousand seasons (3). Do you protect us always by states of happy being (4).

स रैतोधा वृषभः शश्वतीनां (1), तस्मिन् आत्मा जगतः तस्थुषः च (2),
तन्म कृतं पातु शतशारदाय (3), यूयं पात स्वस्तिभिः सदा नः (4)

[The rains and the subsequent water-flow spreads the seeds of life in many places.

Line 2 is same as the epithet to Sūrya in (1.115.1)]

102. Rains (Parjanya)

Riṣhi: Kumāraḥ Ḍgneyaḥ or Vasihṭhaḥ Maitrāvaraṇīḥ

7.102.1: Parjanya, the bounteous son of heaven

7.102.2: Parjanya creates the womb for the growths

7.102.3: He makes the words of revelation united with our efforts

Metre: 1,3, Gāyatrī; 2, Pādanichṛt (7,3)

7.102.1: Sing forth to Parjanya, the bounteous son of heaven (1). May he be pleased to give us the grains (2).

पर्जन्याय प्र गायत दिवस्पुत्राय मील्हुषे (1), स नो यवसम् इच्छतु (2)

7.102.2: For the growths of earth, for ray-cows and the steeds (life-energies) (2), and for the women (4), Parjanya creates the womb (for the growth of their successors) (1, 3).

यो गर्भम् (1), ओषधीनां गवां कृणोति अर्बताम् (2), पर्जन्यः (3),
पुरुषीणाम् (4)

[*garbham*: womb, (4.7.9)]

7.102.3: Offer to his mouth this most sweet offering (1). May he make the words of revelation be united with us in their efforts (of enlightening us) (2).

तस्मा इत् आस्यै हुविः जुहोता मधुमत्तमम् (1), इळौ नः संयते करत् (2)

[*samyatam*: united in their effort, (8.23.10);

īlām: word of revelation or goddess, (everywhere in RV); For S, it is food (*annam*)]

103. Frogs and Rains

Rishi: Vasiṣṭhah Maitrāvaraṇih

7.103.1: Voice uttered impelled by Parjanya

7.103.2: Sounds of frogs and cows

7.103.3: Rain welcomed with voice like that of lisping son

7.103.4: Voice of different aspects of nature

7.103.5: Repeats the voice like a student

7.103.6: A common name with different forms

7.103.7: Like Brahmans at Atirātra rite

7.103.8: Men of word who press Soma

7.103.9: Guarded the divine order of the twelfth

7.103.10: Our life prolonged

Metre: 1, Anuṣṭup; 2-10, Triṣṭup;

7.103.1: The frogs (boys) have lain for a year (1), like Brahmans practicing ordered works (*vrata*) (2). They have uttered forth their voice impelled by Parjanya (3).

संवत्सरं शशयाना (1), ब्राह्मणा व्रतचारिणः (2),

बाचं पूर्जन्य-जिन्मितां प्र मण्डका अबादिषुः (3)

[Yāska indicates various ways of deriving the meaning of the word *maṇḍukāḥ*. *maṇḍa* means water, and *mad* or *mud* means happiness. So the word refers to those entities who are happy]

in waters. In this way the word refers to frogs. Some investigators opine that the word in this sūkta may refer to some boys living near the water and enjoying it.

Māṇḍūkya is also the name of a famous Upaniṣads. It is associated with the sages with the name Maṇḍūkah, those who are happy in the floods of knowledge.

In connection with this sūkta, Yāska narrates an anecdote. It is said that once the seer Vasiṣṭha recited a sūkta for Parjanya for getting rain. Then he was surprised to hear the *maṇḍūkās* nearby repeating it. Hence he praised these *maṇḍūkās* with this hymn (sūkta 103).

The translation of the 10 verses is based on that of A.A. McDonnell (AAM).]

7.103.2: When the heavenly waters came upon him (the rishi) (1), lying like a dry leather-bag in a lake (2), the sound of the frogs unites (with the sound of waters) (4), like the lowing of cows accompanied by calves (3).

दिव्या आपौ अभि यदैनम् आयन् (1), दृतिं न शुष्कं सरसी शयानम् (2),
गवाम् अहु न मायुः बृत्सिनीनां (3), मण्डूकानां बग्नुः अत्रा समैति (4)

[*vagnuh*: sound]

7.103.3: The rainy season having come (2), he (Parjanya) has rained (the waters) upon those who are eager and the thirsty (1). One (aspect of nature) with a croak of joy approaches the other while he (Parjanya) speaks (4), as a son with lisping voice (approaches) his father (3).

यदीमेनान् उशतो अभ्यवर्षीत् तृष्णावतः (1), प्रावृषि आगतायाम् (2),
अक्खलीकृत्या पितरं न पुत्रो (3), अन्यो अन्यमुप बदन्तम् एति (4)

[The nature welcomes the rains with the sounds of birds and beasts.]

7.103.4: One of the two greets the other (1), when they have revelled in the discharge of the waters (2). When the frog, rained upon, leaps about (3), the speckled one mingles his voice with (that of) the yellow one (4).

अन्यो अन्यमनु गृभ्णाति (1), एनोः अपां प्रसुर्गे यत् अमन्दिषाताम् (2),
मण्डूको यत् अभिवृष्टः कनिष्कन् (3), पृश्चिः संपुङ्गे हरितेन वाचम् (4)

[*kanishkan*: leaps about (AAM);]

7.103.5: When one of them repeats the speech of the other (1), as the learner that of his teacher (2), all their (voices) are in harmony like a limbs (3). You who are eloquent repeat them upon the waters (4).

यदैषाम् अन्यो अन्यस्य वाचं (1), शाक्तस्यैव बदति शिक्षमाणः (2),
सर्वं तदैषां समृधेयं पर्व (3), यत् सुवाचो बदथन अधि अप्सु (4)

[*samṛdha*: harmony, unison; *parvabhiḥ*: limbs, (10.87.5);]

7.103.6: One lows like a cow, one bleats like a goat (1); one is speckled, one of them is yellow (2). Bearing a common name, they have different forms (3). In many ways they adorn their voice in speaking (4).

गोमायुः एको अजमायुः एकः (1), पृश्चिरेको हरित एक एषाम् (2),
समानं नाम विभ्रंतो विरूपाः (3), पुरुत्रा वाचं पिपिशुः बदन्तः (4)

7.103.7: Like Brāhmins at the Atirātra rite (1), who speak (sitting) around the Soma as if it were a full lake (2), you celebrate that day of the year (3), on which the rains have begun, O frogs (4).

ब्राह्मणासौ अतिरात्रे न (1), सोमे सरो न पूर्णमभितो बदन्तः (2),
संवत्सरस्य तदहः परि ष्ठ (3), यन्मण्डूकाः प्रावृषीणं बभूव (4)

7.103.8: Men of word who press Soma, have raised their voice (1); they offer their yearly prayer (2). Adhvaryu priests appear warm and sweating (3); none of them are hidden (4).

ब्राह्मणासं: सोमिनो वाचमक्रत् (1), ब्रह्म कृपवन्तः परिवत्सरीणम् (2),
अध्वर्यवो धर्मिणः सिष्विदाना आविर्भवन्ति (3), गुह्या न के चित् (4)

7.103.9: They have guarded the divine order of the twelfth (1); these men infringe not the season (2). In a year, the rain-time having come (3), the heated milk-offerings will obtain their release (4).

देवहितिं जुगुपुः द्वादशस्य कृतुं (1), नरो न प्रभिनन्ति एते (2),
संवत्सरे प्रावृषि आगतायां (3), तसा धर्मा अञ्चुवते विसर्गम् (4)

7.103.10: He that lows like a cow has given us riches, he that bleats like a goat has given them (1). The speckled one has given them, and the yellow one (2). The frogs give us hundreds of cows (3). Our life is prolonged for a thousandfold Soma-pressing (4).

गो-मायुः अदात् अजमायुः अदात् (1), पृश्चिः अदात् हरितो नो वसूनि (2),
गबा॑ मण्डूका ददतः शतानि (3), सहस्रसावे प्रतिरन्त आयुः (4)

[Lines 1,2: similar to lines, 1, 2 in (7.103.6)]

104. Gods overcome the hostiles

Riṣhi: Vasishṭhaḥ Maitrāvaraṇiḥ

[The deities invoked here: Indra-Soma, 1-7,15,24,25; Indra: 8,16,19-22; Soma, 9,12-13; Agni, 10,14; Devāḥ, 11; Press-stones (*grāvāṇa*): 17; Maruts, 18;]

7.104.1: The hostiles increase darkness and ignorance

**7.104.2: Indra-Soma destroy the beings with evil-speech and
who bewilder (the seekers)**

7.104.3: Plunge these evil doers in caves of darkness

- 7.104.4: Throw the Vajra from a mountain**
7.104.5: Pierce the sides of the devourers
7.104.6: O Gods, take delight in this mantra
7.104.7: Come swiftly to destroy evil-doers
7.104.8: May the speaker of falsehood perish
7.104.9: The hostiles vilify my blissful actions
7.104.10: O Agni, may the thief go to destruction
7.104.11: Cast down the evil-doer below the three earths
7.104.12: Distinguishing between truth and falsehood
7.104.13: Soma urges not the crooked even if he is strong
7.104.14: Punish me if I worship the gods of falsehood
7.104.15: False accusation
7.104.16: May Indra kill a person who calls me Yātudhāna
7.104.17: Demoness who wanders at night
7.104.18: Grab the Rakṣasās who fly at night like birds
7.104.19: Hurl Vajra with your intensity sharpened by Soma
7.104.20: The hostiles assail Indra with their watch-dogs
7.104.21: Indra smites the demons
7.104.22: Six inner enemies typified by six birds or animals
7.104.23: Earth protects us from terrestrial evil-spirits
7.104.24: Destroy the demon-sorcerers
**7.104.25: O Indra and Soma, watch each rakṣha-foe
carefully**

Metre: 1-6, 18, 21, 23, Jagatī; 7, Jagatī Triṣṭup; 8-17, 19-20, 22, 24, Triṣṭup; 25, Anuṣṭup

[All the mantrās of this sūkta are directed at the destruction of the demonic forces in various forms and also their human followers. The mantrās offer protection to the good persons against these evil forces. Many of the epithets in the Sūkta are same as in (10.87) entitled, 'Agni, the killer of demon-sorcerers'.]

In this universe that we inhabit, what we see with our physical eyes is not all. Behind and above the seen are things that are unseen. And among these many unseen elements are forces of evil; the beings that embody or preside over these forces are the hostiles mentioned in occult science under different names. They are ranged against the Divine and work against all that leads to or expresses the Divine. These are the agents of Darkness combating the hosts of Light. They operate either directly in the universe or through the instrumentation of human beings who have some affinity to them or due to some weakness are easily possessed and driven by them. God Agni burns them to ashes when he is kindled ablaze. Even physically, the lighting of incense or camphor drives away the presence of these hostile spirits.

These hostile forces are not swarming in the outside environments alone. They enter and lodge themselves in the being of man as well. Wrong thoughts, ugly feelings and tendencies, passions, obscurities of nature---all these attract the corresponding forces, act as windows through which they can enter and build themselves a home in man. They crowd in and push behind the veil of their activities the divine Guest, the true monarch of the nine-gated city of the body of man. It is by the potent Word of Knowledge that these veils are pierced and the enclosures are themselves engulfed.

There are evil spirits abroad on the look-out for victims. They are opposed to the godward advance of man and always seek to deprive him of the means by which he advances. They may act directly or through accommodating human agencies. RV (10.87.16) declares that they draw the physical energies and leave the body exhausted and dry. They sap the vital force and strike at the mental faculties making them dull. They rob man of the yield of Aditi, the light of soul- forming knowledge in

the mind. God Agni is invoked to direct his burning wrath on this dangerous enemy.

In addition to his own irresistible strength, Agni uses the striking force offered for his instrumentation by man. The consecrated energies and delights offered by the best in the sacrificer, the inspired words packed with the power of spiritual askesis of the seer provide him with ready means. Note the symbolism of the arrows and javelins of Agni.

Of course some moderns scoff at the belief in the existence of these evil spirits. Our belief in the existence of powers that are helpful to man implies the existence of these inimical spirits.

Bṛhatdevata, a book of a relatively late date, states that the seer Vasiṣṭha heard this sūkta and uttered it when all his sons were killed by Sudāsās instigated by the demon forces.]

7.104.1: O Indra and Soma, burn the Rakṣha-foes and afflict them (1). O mighty ones, cast them down to the nether regions, they who increase the darkness and ignorance (2). Cleave them asunder, they who do not have knowledge (3). Burn them completely (*ni oshatam*), kill them and chase them far away from us (4). Completely destroy the devourers (*atris*) (5).

इन्द्रासोमा तपतं रक्षा उञ्जतं (1), नि अर्पयतं वृषणा तमोवृधः (2), परा शृणीतम् अचितो (3), नि औषतं हृतं नुदेथ्यां (4), नि शिशीतम् अत्रिणः (5)
[*atrāṇi*: foods, (10.79.2);

atrim, atrivat etc refers to the seer of that name, associated with Maṇḍala 5. *atrināḥ*: eaters of being, (1.36.14), devourer, (1.36.20)]

7.104.2: O Indra and Soma, fall upon him and burn him who brings evil by speech and does evil to us (1). Throw him to the fire like an offering for being completely burnt (2). Establish a persistent hostility against those who bewilder (good persons) (4), and against those who hate the word, eaters of flesh, those with fierce eyes and sight (3).

इन्द्रासोमा सम् अघशँसम् अभि अघं तपुः (1), ययस्तु चरुः अग्निवान् इव (2), ब्रह्मद्विषे क्रव्यादै धोरचक्षसे (3), द्वेषौ धत्तम् अनवायं किमीदिनै (4)
[kimidinā: bewilder, (10.87.24), (7.104.23)]

7.104.3: O Indra and Soma, plunge the evil doers (1,3), into the inner regions of cave of darkness from which they cannot escape (2). May none of them be able to rise out of that darkness (4). May your strength, full of wrath overcome them (5).

इन्द्रासोमा दुष्कृतौ (1), ब्रे अन्तः अनारम्भणे तमसि (2), प्र विद्यतम् (3), यथा नातुः पुनः एकः चन उदयत् (4), तद् वामस्तु सहसे मन्युमत् शब्दः (5)

[vavre: of hiding cave, (4.1.13)]

7.104.4: O Indra and Soma, may your weapon from heaven strike the foe with the voice of evil (1). Throw (the weapon) from earth on them (2). Smite the Rākṣasa who is increasing in strength (4), by means of the Vajra weapon fashioned in the Sunworld and thrown up from the mountain (3).

इन्द्रासोमा वर्तयतं दिवो वधं सं (1), पृथिव्या अघशँसाय तह्णम् (2), उत् तंक्षतं स्वर्यं पर्वतेभ्यो (3), येन रक्षौ वावृधानं नि-जूर्वेथः (4)

7.104.5: O Indra and Soma use your weapons all around (1). Pierce the sides of the devourers (4), with the weapons which smite the hurters, which are undecaying (3), which are blazing like fire and hard like rock (2). May the foes runaway without a sound (5).

इन्द्रासोमा वृत्तयतं दिवः परि (1), अग्नि-तसेभिः युवम् अश्महन्मभिः (2),
तपुर्वधेभिः अजरेभिः (3), अत्रिणो नि पश्चाने विष्यतं (4), यन्तु निस्वरम् (5)

7.104.6: To you who are mighty, I offer this hymn based on the power of intelligence (3). O Indra and Soma, may this thought pervade you everywhere (1), just as a strap envelops a horse (2). Like kings, may you take delight in this mantra (soul-thought) of mine (4).

इन्द्रासोमा परि वां भूतु विश्वत इयं मृतिः (1), कृक्ष्या अश्वेव (2), वाजिना
यां वां होत्रां परिहिनोभि मेधया (3), इमा ब्रह्माणि नृपतीव जिन्वतम् (4)

7.104.7: Come (towards us) with swift steeds (1). Kill the hurting and crooked Rākshasas (2). May there be no happiness to these evil-doers (3), who want to destroy us with their deceitful methods (4).

प्रति स्मरेथां तुजयद्दिः एवैः (1), हतं द्रुहो रक्षसौ भङ्गरावतः (2),
इन्द्रासोमा दुष्कृते मा सुगं भूद् (3), यो नंः कृदा चित् अभिदासति द्रुहा (4)

7.104.8: He who maligns with false words (2), me who moves with a pure and mature mind (1), may he, the speaker of falsehood, perish (4), like water held in the hand, O Indra (3).

यो मा पाकेन मनसा चरन्तम् (1), अभिचष्टे अनृतेभिः वचोभिः (2),
आप इव कुशिना संगृभीता (3), असन् अस्तु असत इन्द्र वक्ता (4)

[*asan astu*: become non-existent, perish]

7.104.9: They who harm with their immature self-expression and life-energy (steed) (1), and they who vilify my blissful nature (or actions) based on my self-law (2), may Soma give him to a snake (*ahi*) (3), or establish them in the lap of Nirṛti (the goddess of bad luck) (4).

ये पाकशःसं विहरन्त एवै (1), ये वा भूद्रं दूषयन्ति स्वधाभिः (2),
अहये वा तान् प्रददातु सोम् (3), आ वा दधातु निर्क्षते: उपस्थे (4)

[*pāka*: immature, (10.7.6); *bhadra*: bliss, (3.9.7);
shamsam: self-expressions, (3.18.2);]

7.104.10: O Agni, he who destroys the essence of our drinks (or food) (1), who destroys the horses, cows and our progeny (2), may that enemy, thief, robber go to destruction (3). May he lose both his body and his progeny (4).

यो नो रसं दिप्सति पित्वो अग्ने (1), यो अश्वानां यो गवां यस्तनूनाम् (2),
रिपुः स्तेनः स्तैयकृद् दध्रमेतु (3), नि ष हीयतां तन्वा तना च (4)

[*tanvā*: of the body; *tanā*: progeny;]

7.104.11: May he (the evil-doer) lose both his body and his progeny (1). May he be cast down below all the three earths (2). O Gods, may his glory be completely blighted (3), who harms us everyday and night (4).

परः सो अस्तु तन्वा तना च (1), तिसः पृथिवीः अधो अस्तु विश्वाः (2),
प्रति शुष्यतु यशो अस्य देवा (3), यो नो दिवा दिप्सति यश नक्तम् (4)

7.104.12: For persons who know (or are conscious), what is truth and what is falsehood become very clear (1). When the two words (one true, the other false) compete with one another (2), the truthful person (knows) what is true among the two (3). May Soma protect that (the true words) (4). May he kill the false ones (5).

सुविज्ञानं चिकितुषे जनाय असत् च सत् च (1), बचसी पस्पृधाते (2),
तयोर्यत् सत्यं यत्तरत् कर्जीयः (3), तदित् सोमो अवति (4), हन्ति असत् (5)

[*r̥ijyah*: the person who is straight;

chikituṣhaḥ: of one who knows, (1.43.1);

suvijñānam: becomes easily known;]

7.104.13: Soma urges not the crooked (1). He does not support the false one, even if he is strong (2). He kills the demon and kills the speakers of falsehood (3). Both are flattened under the attacks of Indra (4).

न वा उ सोमौ वृजिनं हिनोति (1), न क्षुत्रियं मिथुया धारयन्तम् (2),
हन्ति रक्षो हन्ति आसद् बदन्तम् (3), उभौ इन्द्रस्य प्रसिंतौ शयाते (4)

[*prasitau*: attack, (6.6.5)]

7.104.14: May Agni (punish me) if I worship the useless gods (2), or if I support the gods of falsehood (1). O Agni, why are you angry with us (without any cause) (3)? May the utterers of falsehood incur your punishment (4).

यदि वाहम् अनृत-देव आस (1), मोघं वा देवान् अपि-ऊहे अग्ने (2),
किम् अस्मभ्यं जातवेदो हृणीषे (3), द्रोघवाचः ते निर्क्षथं संचन्ताम् (4)

[*mogha devān*: gods who are not useful (for the purpose of divinizing life);]

7.104.15: If I am really the demon (*yātudhāna*), then may I die now (1). If I have harmed a living person, (may I die) (2). He who falsely calls me as a demon sorcerer (4), may he die along with his ten sons (3).

अद्या मुरीय यदि यातुधानो अस्मि (1), यदि वा आयुः ततप् पूरुषस्य (2),
अधा स वैरैः दुशभिः वि यूया (3), यो मा मोघं यातुधान इति आह (4)

[Yāska classifies hymn into 10 types. This verse falls into the category of 'cursing'.

Yātudhāna: demon-sorcerer, (10.87.2,3,8);

mogha: falsely, in delusion;]

7.104.16: With a mighty stroke, may Indra kill a person (or a being (3), who calls me a Yātudhana, even though I am not (1); (may he also kill) the rākshasa who calls himself pure (2). May he, the vilest among all the creatures of the world, perish (4).

यो मा आयातुं यातुधान इति आहु (1), यो वा रक्षाः शुचिः अस्मि इति
आहु (2), इन्द्रः तं हन्तु महता बृधेन् (3), विश्वस्य जन्तोः अधमः पंदीष्ट (4)

7.104.17: May the demoness, the doer of harm who throws off the concealments of her body (2), and wanders at night like an owl (1), may she fall head-down into unbounded caves (3). May the sound of the press-stones (of Soma) kill the demon (4).

प्र या जिगाति खर्गलेव नक्तम् (1), अपे द्रुहा तन्वं गूहमाना (2),
वव्रान् अनन्तान् अव सा पंदीष्ट (3), ग्रावाणो धन्तु रक्षस उपबद्धः (4)
[*khargala*: owl; *vavrān*: caves]

7.104.18: O Maruts, stay among the people desirous of your protection (1). Grab the Rakshasas and grind them to pieces (2), who fly like birds at night (3), or who cause harm to the pilgrim-rite of the gods (4).

वि तिष्ठधं मरुतो विक्षु इच्छते (1), गृभायतं रक्षसः सं पिनष्टन (2),
वयो ये भूत्वा पृथयन्ति नक्तभिः (3), ये वा रिपो दधिरे देवे अध्वरे (4)
[*ripah*: hurt or harm, (3.5.5)]

7.104.19: O Indra, hurl the vajra from the heaven against the demons (1). Make the yajamāna who is rapturous with Soma, utterly keen, O Maghavan (2). Kill the Rakshasa from the mountain (4), approaching him from the front, from the back, from the regions above and the regions below (3).

प्र वर्तय दिवो अश्मानम् इन्द्र (1), सोम-शितं मघवन् सं शिशाधि (2),
प्राक्तात् अपाक्तात् अधरात् उदक्तात् (3), अभि जहि रक्षसः पर्वतेन (4)
[*sam shishadhi*: make utterly keen, (6.15.19)]

7.104.20: They assault Indra along with their dogs (1). The demons try to hurt Indra who is inviolable (2). Indra sharpens his weapon against the cheaters (3), and swiftly releases the Vajra weapon against the demons (4).

एत उ त्ये पंतयन्ति श्वयातव् (1), इन्द्रं दिप्सन्ति दिप्सवो अदाभ्यम् (2),
शिशीते शक्रः पिशुनेभ्यो वृधं (3), नूनं सृजत् अशनिं यातुमदभ्यः (4)
[*dipsava*: those who want to hurt; demons, (1.25.14);
dipsanti: to strike, harm, (1.25.4)]

7.104.21: Indra smites the demons who harm and (1), those who approach him wanting to destroy the offerings in the yajna (2). Indra (Shakra) comes and destroys the Rakshasās present there (3,5), (as easily as) destroying a forest with an axe or (breaking) a vessel (4).

इन्द्रौ यातुनाम् अभवत् पराशरो (1), हंविः मर्थीनाम् अभि आविवासताम् (2),
अभीदु शक्रः (3), परशुः यथा वनं पात्रैव (4), भिन्दन् सृत एति रुक्षसः (5)

[*parāshara*: one who harms; The other meanings are: one with a decaying body (Yāska); name of a rishi to whom was revealed some of the most lyrical verses of RV in the first Maṇḍala; name of grandson of seer Vasishṭha;

yātūnām: demons;]

7.104.22: Kill the demon in the form of an owl, in the form of small owl (owlet) (1); (kill) that in the form of dog, in the form of chakravāka bird (2). (Kill) that in the form of hawk, in the form of vulture (3). O Indra, destroy the demons with the Vajra (4).

उलूक्यातुं शुशुलूक्यातुं जहि (1), श्वयातुमुत कोक्यातुम् (2),
सुपर्णयातुम् उत गृध्र्यातुं (3), दृषदेव व प्र मृण रक्ष इन्द्र (4)

[This mantra describes the six psychological foes known to any student of Sanskrit literature or Kannada literature namely *kāma* (lust), *krodha* (anger or wrath), *lobha* (greed), *moha* (delusion), *mada* (arrogance), *mātsarya* (jealousy). Each one of them is symbolised by an animal or bird in Sanskrit literature, namely, owl with delusion, wolf with anger, dog with jealousy, Chakravāka bird with lust, eagle with arrogance and vulture with greed.]

O Indra, kill the delusion (owl); kill the anger (wolf), kill the jealousy (dog), kill the lust (*chakravāka*), kill the arrogance (eagle), kill the greed (vulture).

Explanation of symbolism: Any student in Sanskrit knows about the love stricken Chakravāka birds. In Indian English a popular phrase is the 'dog in the manger policy', i.e., 'dog neither eats the grass nor allows the cow to eat the grass in the manger'.

Again vulture is translated in the American Heritage Dictionary as, 'a person of rapacious and predatory nature'.

In Indian myths eagles are described as brimming with arrogance with their ability to cross over any obstacle. There are many stories in the Purāṇa books of the mythical eagle Garuda and its humiliation at the hands of the lord Viṣhṇu.

In Indian myths, owl is said to be full of dullness or delusion. Since it is awake at nights unlike all other birds, it supposedly is not sure whether it is a bird or a nocturnal animal.

Thus translation of the verse (8.4.22) is:

The clarification of symbolism in this verse is due to Dr. Narendra of the Sanskrit Institute, Sri Aurobindo Ashram, Pondicherry.

The translation of this verse by Whitney speaks for itself:

'The owl sorcerer, the owlet sorcerer smite thou, the dog sorcerer and the cuckoo sorcerer, the eagle sorcerer and the vulture sorcerer-do thou destroy the demon as if with a mill-stone'.

dṛshat: stone, vajra;]

7.104.23: Let not the Rakṣha demons harm us (1). May the bewildered demon-sorcerer couples be thrown away (by the dawn) (2). May the earth protect us from the terrestrial evil-spirits (3). May the mind-world protect us from the evils arising out of the dyu world (4).

मा नो रक्षौं अभि नद् (1), यातुमावताम् अप उच्छतु मिथुना या
किंमीदिना (2), पृथिवी नः पार्थिवात् प्रातु अंहसो (3), अन्तरिक्षं दिव्यात्
पातु अस्मान् (4)

[*kimīdinā yātumāvatām mithunā*: bewildered demon-sorcerer couples, (10.87.24)]

7.104.24: O Indra, kill the demon sorcerers in the male-form (1), or those in the female form who harm with their deceptions (2). May the slayer gods, who sport in murder, perish (3). May they not see the Sun-rise (4).

इन्द्रं जहि पुमांसं यातुधानम् (1), उत स्त्रियं मायया शाश्वदानाम् (2),
विग्रीवासो मूरदेवा क्रदन्तु (3), मा ते हशन् सूर्येभु उत् चरन्तम् (4)

[*mūradevān*: slayer-gods, the gods of ignorance, (10.87.2, 14),]

7.104.25: O Indra and Soma, be wakeful (1). You two watch the actions of the hostiles individually and analyse them (to take actions) (2). Hurl the vajra weapon (4), against the Rakṣhasās and the demon-sorcerers (3,5).

प्रति चक्ष्व वि चक्ष्व (1), इन्द्रश्च सोम जागृतम् (2),
रक्षोभ्यो (3), वधम् अस्यतम् अशनि (4), यातुमदभ्यः (5)

End of Maṇḍala 7

II. Appendices

1. Basic Ideas of Rig Veda
2. Spiritual Meanings of Some Words
3. References
4. Note on the Text of Mantrās Given Here
5. Note on Transliteration
6. Subject Index

1. The Basic Ideas in Rig Veda⁺

"Rig Veda is one in all its parts. Whichever of the ten Maṇḍalas we choose, we find the same substance, the same ideas, the same images, same phrases. All the rishis are the seers of a single truth and use a common language in its expression. . . . They differ in temperament and personality; some are inclined to a more rich, subtle and profound use of Vedic symbolism; others give voice to their spiritual experience in a barer and simpler diction, with less fertility of thought, richness of poetical image or depth and fullness of suggestion". (SA)

The Vedic hymns are throughout an invocation of the singers or poets to certain cosmic powers or gods with the names such as Agni, Indra, Soma, Sūrya etc., and goddesses such as Aditi, Sarasvati etc. The singers regard these gods and goddesses as their friends and associates. All these gods are aspects of the Supreme One and they act harmoniously. Each god has a specific function and an associated personality endowed with certain powers to carry out the function. The boons asked by these singers or rishis are in several steps. First of all, the cosmic powers are prayed to come to the

⁺ Same as that in 'Rig Veda Samhita: Tenth Maṇḍala', SAKSI

vicinity of the singers and manifest the psychological powers associated with each deity. Note that the Vedic people or these poets were not primitive agriculturists. They lived in a highly cultured society. Their ideal was to attain perfection in all the works they were doing during all their waking hours. They did not set-up artificial compartments such as worldly-life and spiritual-life. Their aim was to manifest the divine life on earth.

Any work has three components namely mental knowledge, force or will-power, and delight. The cosmic powers associated with these aspects are Indra, Agni and Soma. Agni is the most important and most universal of all Vedic gods. The God Agni has many powers, the most prominent among them is the will-power. He is the seer-will *kavikratu* (1.1.5) or the will in the heart (*kratu hr̥di*), (4.41.1). To begin and complete a task, will-power is a prerequisite. The deity Indra is associated with the realm of mental knowledge. Soma is the delight of existence which is released by doing any work in a conscious manner, being fully aware of it in its entire execution. Hence in the early stages, the singers pray for the presence of these three gods so that they may manifest their respective powers. A human being performs all the tasks on hand perfectly to the extent of his/her openness and receptivity to the powers of gods.

The preliminary success achieved by these singers makes them pose deeper questions and pray for the revelation of answers.

"The greatest power of the Vedic teaching, that which made it the source of all later Indian philosophies, religions, systems of Yoga, resides in its application to the inner life of man. Man lives in the physical cosmos subject to death and the "much falsehood" (*anṛtasya bhūreḥ*, 7.60.5) of the mortal

existence. To rise beyond this death, to become one of the immortals, he has to turn from the falsehood to the Truth; he has to turn to the Light and to battle with and to conquer the powers of the Darkness. This he does by communion with the divine Powers and their aid; the way to call down this aid was the secret of the Vedic mystics. The symbols of the outer sacrifice are given for this purpose in the manner of the Mysteries all over the world an inner meaning; they represent a calling of the gods into the human being, a connecting sacrifice, an intimate interchange, a mutual aid, a communion. There is a building of the powers of the godheads within man and a formation in him of the universality of the divine nature. For the gods are the guardians and increasers of the Truth, the powers of the Immortal, the sons of the infinite Mother; the way to immortality is the upward way of the gods, the way of the Truth, a journey, an ascent by which there is a growth into the law of the Truth, (*rtasya panthāḥ*, 7.66.3, 3.12.7). Man arrives at immortality by breaking beyond the limitations not only of his physical self, but of his mental and his ordinary psychic nature into the highest plane and supreme truth: for there is the foundation of immortality and the native seat of the triple Infinite. On these ideas the Vedic sages built up a profound psychological and psychic discipline which led beyond itself to a highest spirituality and contained the nucleus of later Indian Yoga. Already we find in their seed, though not in their full expansion, the most characteristic ideas of Indian spirituality. There is the one Existence, (*ekam sat*, 1.164.46), supracosmic beyond the individual and the universe. There is the one God who presents to us the many forms, names, powers, personalities of his Godhead. There is the distinction between the Knowledge and the Ignorance, the greater truth of an immortal life opposed to the much falsehood or mixed truth and falsehood of ordinary mortal existence. There is the

discipline of an inward growth of man from the physical through the psychic to the spiritual existence. There is the conquest of death, the secret of immortality, the perception of a realizable divinity of the human spirit. This was the inspired and intuitive psychic and spiritual teaching by which the ancient human fathers, (*pūrve pitaraḥ manuṣyāḥ*, 10.130.6) founded a great and profound civilization in India." (SA)

2. Spiritual Meanings of Some Words

- adhvara*: pilgrim-rite; *yajna* regarded as a pilgrimage journey. *adhva* is path
- adhvaryu*: leading priest in the rite; Agni
- aditi, diti*: Aditi is the infinite indivisible mother; Diti is the mother of finites
- apāka*: wise person
- apāmsi*: works
- apa*: away
- apah*: work, (10.12.4); waters set in action, (3.6.7)
- apasah*: works, doers of work
- arātīḥ*: hostiles, non-givers
- arati*: traveller, worker, pilgrim
- ari*: warrior
- āpah*: waters or dynamical energies
- daksha*: discernment or discrimination; *dakṣiṇa* is light of discernment; ordinary meaning is gift
- ghṛta*: mental clarity, light; ghee
- goh, gauḥ*: cows of knowledge, ray-cows
- hamsa*: swan; the soul soaring to the heights
- havyam*: oblation or offering; it signifies action (*karma*), giving of what we have to the cosmic being

- hotā, hotr*: priest of the call, the priest who invokes the other gods to come to yajña; Agni
- kāvya*: wisdom of a seer; seer-wisdom
- kratu*: will-power
- manīshā*: mental wisdom
- pāka*: immature
- panchajana*: five peoples; see the 'Essentials of Rig Veda', chap. 27
- rādha, rādhasah*: achievement, (5.13.6)
- ratna*: ecstasy
- rayi*: usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions
- ṛk*: mantra of illumination in metrical form
- ṛtam*: Right activity; truth in movement
- sādha*: achieving the aim, (3.1.17);
- sādhuḥ*: perfection; efficient in works
- shravas*: higher knowledge which comes to the divine hearing, (SA, SV, p. 131)
- stoma*: affirming laud; repetition of several rik mantrās in an order
- svadha*: self-law; the law which supports each entity from within
- toka*: son; god being born as a son of the human yajamāna, creations of a person;
- uktha*: utterance (of a pāda of mantra)
- uruṣhya*: guard
- ushanas*: aspirant; name of a seer, (4.16.2)
- ūti*: protection; growth of the god in a human being

- vṛshabha*: bull, the mighty one; one who showers gifts, the supreme person
- vāja*: plenitude, plenty of everything
- vedhah*: ordainer or arranger of all actions in nature
- vrata*: workings of the divine law; not the human observances

For more examples, see the book ‘Semantics of Rig Veda’, SAKSI. The SAKSI book, ‘Rig Veda Samhita: Maṇḍala 5’ has a glossary of 400 words. The book, ‘Sri Aurobindo’s glossary’ compiled by A.B. Purani has several thousand words in 450 pages.

3. References

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4. Note on the Text of the Mantrās Given Here

The text of the mantrās given here is based on the standard *samhita-pāṭha* modified in two ways:

- (i) The various *pādās* are clearly marked out, partitioning being done by using the standard *sandhi* rules.
- (ii) Some complex words are split into two or more simpler words using the *sandhi* rules.

Note that our text is not the *padapāṭha* text of the mantrās. The *padapāṭha* of the text splits the mantra into isolated words using several rules so that each isolated word is recognized as a legal word in the classical Sanskr̥t.

Some rules are:

- (i) ष is replaced by स
- सिषक्तु becomes सि-सक्तु (7.37.8)
- (ii) योनिष्ट becomes योनिः ते (7.24.1)

(iii) Isolated वा becomes वै (7.20.1)

(iv) ऊ becomes ऊम् इति (7.20.1), इति indicating ऊम् is not a legal word in classical Sanskr̥t.

There are many more such rules. We have not used any of these rules.

Our text is easier to read since each pāda has only three or four words, each having not more than 6 letters usually.

5. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgari text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̥t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'sha'.

Devanagari Symbol

Examples

Short Vowels

अ a cut, but, run

Never as English a

इ i pit, sit, fit

उ u put, full

Long vowels:

आ ā cop, mar, bar, car

ई ī need, see

ऊ ū soon, moon

Other vowels:

ए e say, may

ओ o more, sore, toe

ऐ ai site, might, light

औ au pout, out,

ऋ r comment below

Consonants:

क k kick, kite, cut

ग g gut, gig, go

च ch chug, church

ज j jug, jig, jar

ट t̪ tub, tiger

ड d̪ deed, dog

त t math, thin

द d mother, gather

प p pun, pat, peet

ब b bin, bar, bun

म्	m	<u>man</u> , <u>me</u> , <u>mist</u>	व्	v	<u>water</u> , <u>wood</u>
न्	n	<u>net</u> , <u>nose</u>	स्	s	<u>sing</u> , <u>sit</u>
य्	y	<u>yes</u> , <u>yet</u>	ष्	ṣh	<u>ship</u> , <u>sheet</u> , <u>dish</u>
र्	r	<u>red</u>	श्	sh	<u>comment below</u>
ल्	l	<u>life</u> , <u>lid</u>	ह्	h	<u>hut</u> , <u>hit</u>

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख्; gh घ्; chh छ्; jh झ्; th थ्; dh ध्; ṭh ठ्; dh ठ्;

ph फ्; bh भ्; ng (ङ्) as in sing.

Special cases

jñ (ज्ञ) is as in ज्ञानम् (jñānam).

ṇ (ण) is with the tongue in the upper palate.

sha (श) is something between sa and ḡha.

ञ occurring in यञ्ज is simplify denoted by 'jna' omitting the accent on n.

r (र) is neither 'ra' nor 'ru' but something in between. However we write 'Rgveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the samskr̄t *visarga* symbol: pronounced with exhalation. For instance: कः is kaḥ, चः is chaḥ, रिः is riḥ, नुः is nuḥ नोः is noḥ. Note that there is no letter following ḡ even though the ending sounds of रिः नुः etc., are all different; the different sounds are indicated by the vowel previous to the symbol 'ः'.

'ṁ' is pronounced as half 'm'.

s is a conjunction that indicates 'अ'; Example:

māśmṛtāt् माऽमृतात् = मा + अमृतात्

6. Subject Index

[In the beginning, we give the epithets to the respective gods indicated in the bold letter such as Ādityās, Agni etc. In the section titled 'General' we give all other topics.]

Ādityas

Born of truth and increasers of truth, 7.66.13
 Destroyers of foes, 7.66.7
 Established year, month, yajna and riks, 7.66.11
 Hew out their paths, 7.60.4
 Might which does not harm good persons, 7.66.8
 Purification from sin, 7.66.5
 Self-rulers (*svarāṭ*), 7.66.6
 They bring the desirables, 7.66.4
 We meditate with hymns on you, 7.66.12

Agni

Abides with us by the lauds, 7.1.8
 Accomplisher of the divine achievement in man, 7.16.2
 Allot to us the wideness of the rays, 7.16.7
 Became right-thoughted, 7.8.5
 Become a mighty iron city, 7.15.14
 Born from two mothers, 7.3.9
 Brings closest alliance to us, 7.15.1
 Brings the gods and rejoices, 7.39.5
 Broke down the limiting walls, 7.6.5
 Conscious perception of the pilgrim-journey, 7.11.1
 Conscious thinker in the non-seers, 7.4.4
 Creates eternal travelers, 7.1.17

Deliver us not to hunger or to ill-clad unconsciousness, 7.1.19
 Destroys pain, 7.1.7
 Do not break the hero in us, 7.1.21
 Doer of work in yajna, 7.2.7
 Does worship as the hotar priest, 7.2.10
 Dwells in man, 7.9.2
 Extends a vast peace to us, 7.5.9
 Finds the path for the word (*brahmaṇe*), 7.13.3
 Fire of the bringer (Bharata), 7.8.4
 Founds ecstasy for the giver, 7.16.12
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 Gives us a peace that hears the truth from afar, 7.16.8
 Gives us the mortal enjoyments, 7.16.4
 Gives riches by thought, 7.1.5
 Gladdens the immortal gods, 7.17.4
 Grows by those who are wakeful, 7.5.1
 Guards our intimate knowledge, 7.15.3
 Guards us when we speak, 7.12.2
 Has found wide lustres, 7.8.2
 Has taken his seat in man, 7.7.5
 Have released the gods from assailant, 7.13.2
 Hawk of heaven (*shyena*), 7.15.4
 He is all-ruler and render, 7.6.1
 He is inwardly permanent, 7.3.1

- He is the lord of the peoples,
placed within, 7.15.7
- His food is light, 7.3.1
- His light of perfect vision, 7.9.4
- His native seat made by gods, 7.4.5
- His word creates bliss, 7.8.6
- I drive Agni forward with my
obeisance, 7.7.1
- Illumine with my words, 7.6.2
- Illumines Ill-lit human parts, 7.4.3
- Immortal messenger of every man,
7.16.1
- Is charioteer and sweet of speech,
7.7.4
- Is foundation of rivers, 7.34.16
- Is of perfect discernment, 7.2.3
- Is the leader of rivers and the
things stable, 7.5.2
- Is Will-power in persons of perfect
birth, 7.1.4
- Knower of all things born, 7.3.8
- Lover of dawn, 7.10.1
- Makes the high plateaus roar, 7.7.2
- Many roads approach him, 7.9.6
- Master of all offerings, 7.11.4
- May our yearning become Truth,
7.17.5
- Men groom the ever-youthful Agni,
7.3.5
- Obtain impulsion to work for those
who laud you, 7.7.7
- Our friend and guest, 7.9.3
- Our prostrations of surrender to
Agni, 7.34.14
- Overcomes undivine magic
knowledge, 7.1.10
- Perfect will, 7.85.4
- Protects us from evil and demons,
7.1.13, 7.1.15, 7.4.9
- Recovers the offering of the light,
7.8.1
- Resorts to happy thoughts, 7.39.1
- Riches with hero-powers, 7.15.5
- Sharpen whatsoever is skilful in
thought, 7.16.6
- Sits discerning, 7.1.2
- Sleepless messenger for sacrifice to
the gods, 7.10.5
- Surrender to the ever-young Agni,
7.12.1
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- Takes his seat within in all beings,
7.15.2
- Takes the dark powers out of the
hidden caves, 7.6.4
- Teach us the words, 7.1.20
- The new-born bull, 7.3.3
- Throw the destroyers out of the
house, 7.5.6
- Traveler of the thousand paths,
7.1.14
- Travels with knowledge, 7.4.1
- Triple law of workings, 7.5.4
- Universal godhead has mastery
over minds, 7.13.1
- Voiced by meditation, 7.1.1
- We are yoked to your felicities,
7.43.5
- We give to Agni by our invocations
and by our surrender, 7.14.1
- We worship with light (*ghṛta*).
7.14.2
- With our forefathers in many lands,
7.1.9
- With tusks of bright purity, 7.4.2
- Words are your shining horses,
7.5.5
- Worships aspirants, 7.39.4

You are Mitra and Varuṇa, 7.12.3
 You are the son of energy, 7.17.6
 You give Sun and Bhaga, 7.15.12
 You make the devotee happy,
 7.11.2
 You sort out what is valuable, 7.3.4
 You, the conscious thinker,
 perform yajna, 7.16.5
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 Your desire is towards us, 7.15.8
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 7.3.10
 Your rapturous tongue brings
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 7.68.7
 Chyavana, your help to, 7.68.6,
 7.71.5
 Come to our front by ancient paths
 to go to Sunworld, 7.67.3
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 7.71.2
 Come to us who desire you, 7.74.4
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 energies), 7.68.1
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 movement of truth, 7.67.10
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 7.69.8
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 Give supreme good to Vasiṣṭha,
 7.70.6

Grant us glory and stable dwelling
 (body), 7.74.5
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 7.71.3
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 7.68.8
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 7.72.3
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 7.67.4
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 7.70.3
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 You traverse the seven flowing
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7.72.1

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carrying impulsions, 7.69.1

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7.41.5

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Bṛhaspati is rapid in impulsion,
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Bṛhaspati makes us sinless, 7.97.2

Bṛhaspati takes across the
obstacles unhurt, 7.97.4

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7.97.8

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7.97.10

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(Brahmanaspati), 7.97.3

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the undivine forces, 7.98.5

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true inspiration, 7.98.4

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Ahirbudhnya, 7.34.17

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7.21.6

And apportionment of riches,
7.37.3

And Soma, 7.98.1

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7.18.7

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unfriendly, 7.25.2

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hostiles, 7.19.5, 7.21.4

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- Freed waters, 7.47.4
- Friends of, 7.18.12
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- He shapes the soul-thoughts, 7.32.2
- He who has faith in you helps others, 7.32.14
- His perfect discernment, 7.27.4
- His protections are many and integrated, 7.26.4
- Hold in us the strength of the mighty, 7.24.4
- Hurl Vajra with your intensity sharpened by Soma, 7.104.19
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- I bend down with surrender, 7.32.20
- I fashion the lauds which increase you, 7.22.7
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- Increases his devotee, 7.32.6
- Instruct us about enjoying the light in the journey, 7.32.26
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- Is king of divergent forms on earth, 7.27.3
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- Laws of action of Indra cannot be impaired, 7.31.11
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- Likes only the Soma released by effort, 7.26.1
- Lord of all moving and non-moving, 7.32.22
- Makes all cities bright and pure, 7.26.3
- Man will be as if immortal, 7.20.7
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- May he rejoice in our hymns, 7.23.3
- May Indra kill a person who calls me Yātudhāna, 7.104.16
- May my children be near me, 7.33.1
- May we cross over calamities, 7.32.15

- May we cross the eternal waters easily, 7.32.27
- May we feel loved in approaching you, 7.19.8
- May we share in knowledge and energies, 7.32.7
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- None can attain your achievement, 7.22.8
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- We increase you in us by our surrender, 7.21.9
- We milk you like a milch cow, 7.18.4
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- You are one with god-mind, 7.19.4
- You depart from the house of non-giver, 7.19.1
- You give to mortals their achievements, 7.23.5
- You guide us like a father, 7.29.4
- You released the rivers arrested by Ahi, 7.21.3
- You take pleasure in Soma with your heart and mind, 7.98.2

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 Your name is sought for protection, 7.32.17
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